

The VATICAN MISSION EXPOSITION



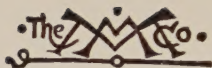
A Window
on the World

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THE VATICAN
MISSION EXPOSITION



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HIS HOLINESS, POPE PIUS XI
Inspirer of the Vatican Mission Exposition

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THE VATICAN MISSION EXPOSITION

A Window on the World

BY
REVEREND JOHN J. CONSIDINE, S.T.L.
OF THE CATHOLIC FOREIGN MISSION SOCIETY
OF AMERICA (MARYKNOLL)



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 PATRICK CARDINAL HAYES

Archbishop, New York

New York, September 23, 1925.

The author of this book was sent to Rome in the fall of 1924 to supervise the construction of the Maryknoll mission booth at the Vatican Mission Exposition. His interest in missions naturally extended itself beyond the limits of his own Society and at the request of many, encouraged also by his superiors, he has prepared this summary of the general Exposition.

Most of the photographs in this book were made by D'Amico, of Rome, and some by G. Felici of that city. We are pleased to acknowledge the courtesy of these two firms.

THE CATHOLIC FOREIGN MISSION
SOCIETY OF AMERICA,
MARYKNOLL, NEW YORK.

September, 1925.

PREFACE

It is a pleasure to feel that there is to be for the American public this record of the Vatican Mission Exposition. Among the pilgrims and travelers who during this Holy Year are making Rome their rendezvous, thousands come from over the Atlantic. Yet it is the desire of our gloriously reigning Pontiff, His Holiness Pius XI, that as many Catholics as possible learn the story of the Church's missions by means of his exhibit in the Vatican Gardens, and this desire should not be limited in effectiveness to the relatively few in North America who can afford a journey to Europe.

This book promises to transport the Exposition from Rome to the Catholic family circles of the United States and Canada, yet not by what could have proven a seemingly endless recitation of tiring details. The author has tried to say, not all that might be said, but just what seemed to him should be said to give the lay person a readable yet instructive glimpse at Catholic missions. Rome, the Holy Year, the Vatican Mission Exposition, supply the setting.

PREFACE

We wish the work every blessing as it goes forth on its career of usefulness.

*+ Francis Marchetti-Selvaggiani.
Archbishop of Palermo.*

PRESIDENT OF THE COMMITTEE FOR
THE VATICAN MISSION EXPOSITION.

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A WINDOW ON THE WORLD

CHAPTER I

FROM THE CUPOLA OF SAINT PETER'S

A PRIEST friend remarked to me a few weeks ago that the best point of vantage from which to scan the Vatican Mission Exposition is the cupola on the dome of Saint Peter's. I accepted the suggestion and one sunny morning made the ascent. There is nothing extraordinary about this climb; it requires no acrobatic skill and only enough energy to mount by easy stages the six hundred and ninety steps.

I began by entering the door in the left aisle of the basilica, opposite the tomb of the English Stuarts, and walked up the spiral inclined plane to the terraces. I examined from their rear the colossal statues of the Apostles, which look down on the piazza below from the façade of this greatest of all the world's churches. With the Savior in their midst they stand like a line of sentinels, challenging all who approach Saint Peter's

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to recall that God began His Church with missionaries and that His missionary commission to the Church is not yet fulfilled. Then a short flight of steps, and I stood at the base of the great dome. Another stairs winds upwards between the outer and inner shell to the lantern, itself a full-sized temple resting on the top of the drum. A second balcony gives a superb view, not only of the Vatican, but of all Rome, the Alban and Sabine Hills, and the Apennines beyond.

The Vatican at our feet is not a beautiful building, as is the Louvre in Paris, for instance, but it is massive in its proportions, being the largest palace in the world. Only one comparatively small corner is used as a residence by the Holy Father, the portion on the far right, near the colonnade which marks the approach to Saint Peter's. The rest, in general plan shaped like a great letter **H** with the ends closed and with a total length of a quarter of a mile, is a vast home of all the arts that lift men's minds to nobleness. There are six chapels, a great group of museums, a gallery of splendid paintings, and the largest library of rare books in existence.

Six acres of ground are occupied with courts and gardens. The farther of the two within the **H** is the *Cortile della Pigna*, as large as a great city block. The celebrated "Niche of Bramante" shows its graceful lines in the sun at the far end of this court, beautifully canopied the sixth century bronze pine cone which stood



ST. PETER'S, ROME. VATICAN PALACE AT RIGHT

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before the old Saint Peter's and which gives the court its name.

Filling this court, except for the palm trees in the center, is the first group of Exposition buildings. There are thirteen halls here, simple in architecture, for they were built only for the Holy Year of 1925, but graceful in their lines and in symmetry with the surrounding structure. These thirteen halls were to have contained the whole Exposition, when the Holy Father first called for their design in 1923. More and more specimens from the missions were promised, and His Holiness then invited the Exposition Executive Committee to bring the overflow across the avenue which runs parallel to the left upright of the letter **H** as we look down from the dome. So it is that the display invaded the Pope's private gardens.

These gardens are not remarkable compared with those of palaces of temporal kings, but they are very attractive when viewed as a whole, as one is able to see them from the dome. There is the formal garden with its curling pathways, plashing fountains, and designs in box, and the little wood where His Holiness leaves his carriage with almost unfailing punctuality each afternoon at four to walk beneath the trees. On the far side of the garden is the replica of the Grotto of Lourdes; nearer us, two large moss-strewn fountain pools; while in the center is the masterpiece, lovely cool-faced stone rising out of the heavy semi-tropical green,



COURT OF THE PINE CONE

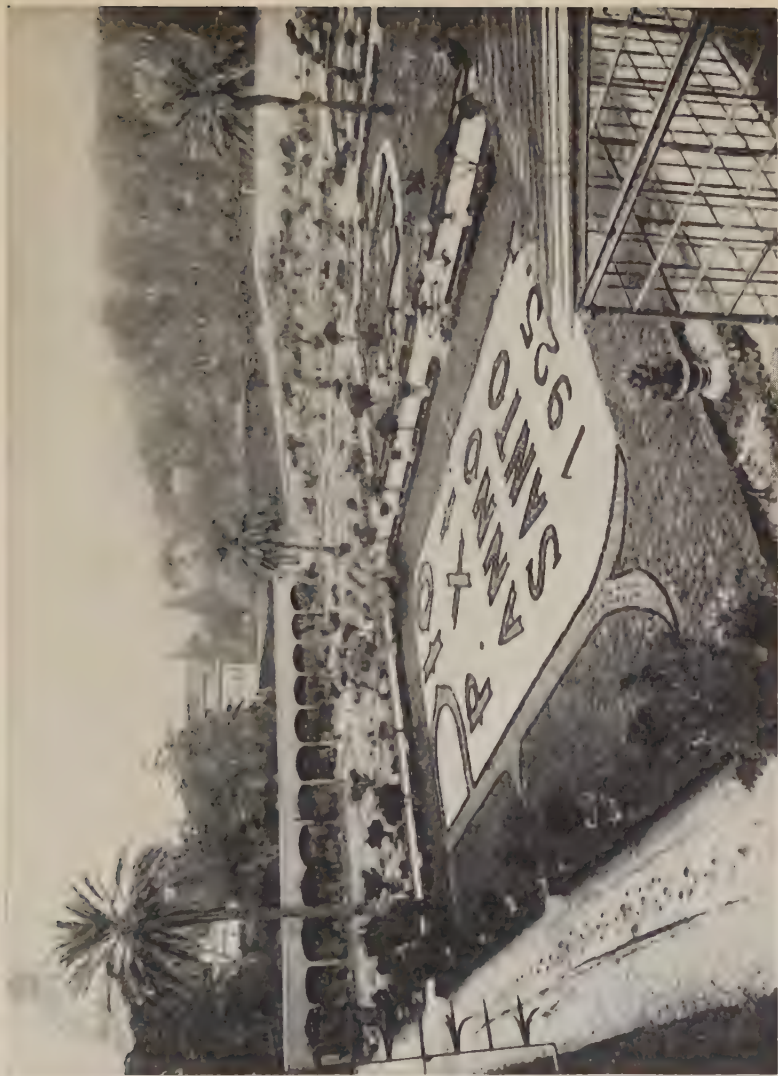
The white buildings are Exposition halls. Under the trees are native huts from South America and India.

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the Casino of Pius IV. It is a villa in classic design, one of the world's most perfect reminders of the smaller ancient Roman country houses. Here the Holy Father on fair afternoons may walk or sit and ponder for a while, away from the whirl of business that is his as guide of Christ's world-wide Church.

This is the company which the seven additional Exposition pavilions are keeping as they stand in the Vatican Gardens. A series of buildings devoted to administration gives a total of twenty-four halls which were built especially for the Exposition. But these were not sufficient. A few weeks before opening day, the call for more space became imperative. The Chiaramonti Museum and the *Galleria Lapidaria*, two galleries totaling a quarter of a mile in length, were closed to the public and opened a short while later with their halls telling the story, not of dead ages past, but of living twentieth-century apostolic Christianity.

I stood near the top of this most perfect of the world's great domes, the credit for which goes to the masters, Brunelleschi, Michael Angelo, and Della Porta, and regretted the fact that not every visitor to the Vatican Mission Exposition could journey to this balcony for a concept of the proportions and the setting of this epoch-making object lesson of the Church's Catholicity. From gate to gate the Exposition's paths and corridors are a mile and a half in length. The contents of its



A CORNER OF THE VATICAN GARDENS

On the roadway above the wall at right, the Holy Father drives every afternoon.

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twenty-six halls filled four thousand cases during their journey from Asia, Africa, the Americas, and missionary points in Europe. Most of its treasures money cannot buy, but a modest estimate of the intrinsic value of its possessions is upward of two million dollars. No agency on earth except the Holy Father could gather such a mission display.

The days of the first Apostles are eighteen hundred years behind us. The days of heroic missionary explorers discovering new continents or new peoples are gone forever. The days of martyrs—of wholesale martyrdoms as even the nineteenth century knew—are past, men say. But the day of a mass movement by Catholics of the world, for the winning of the thousand million souls still unconverted, is only now dawning, some prophets think, and the Vatican Mission Exposition is the aurora in the sky. Whether or not the prophets are correct, only the years before us can answer, but certain we are that there are thousands of yearning hearts which beat with an exultant hope that even the sages' most humble forecasts may come true.

In the vanguard of these men and women of all continents, who hunger for the completely world-wide kingdom of God, is His Holiness. The idea of the Vatican Mission Exposition is his very own, and the thoroughness with which it is being carried out (such features as its library of missions and its semi-monthly Exposition review being examples) leads us to believe



THE DOME OF ST. PETER'S, SEEN FROM THE LOGGIA
BETWEEN THE TWO CHINA HALLS

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that the Holy Year of 1925 marks the birth of a new era in mission history.

I determined to get a view of the Exposition which my friend had also laughingly recommended. I entered the dome and mounted the narrow stairway of the cupola. The last of the long series of guards awaited me at the top and explained that the great bronze ball above the lantern (the ball in turn is surmounted by a ten-foot cross), though it looks like a plaything from the ground four hundred feet below, is eight feet in diameter and twenty-three and a half feet in circumference, and will hold comfortably sixteen men. At the cardinal points are slits in its surface, which form four tiny windows, a few inches high and not an inch in diameter. By the ladder I climbed into the ball and looked through the north window to the ground below. The Vatican Gardens, the Exposition, and in fact all the Campagna to the north of Rome, appeared in panorama.

What a wonderful thing is a window! A tiny opening barely the width of my eye, in this otherwise pitch-dark globe, gives the prospect of a whole countryside. Yes, what a wonderful thing is a window that can lay before the vision in an instant more ground than can be traversed in a day. What a wonderful thing is any instrument that gives us in panorama great vistas of loveliness and inspiration. And if the expanses that are laid before us are visions of whole continents, of

FROM THE CUPOLA OF SAINT PETER'S

whole peoples, of the thoughts and aspirations of those peoples and the struggles of the Church of God to bless those peoples with their birthright of the Faith, what a marvelous handmaid for mind and soul is such an agency! And is not the Vatican Mission Exposition such? It is, indeed, a window on the world.

CHAPTER II

THE PROEMIUM TO THE EPIC

"COME TO ROME" was the keynote of Pius XI's encyclical to the Catholic world when he proclaimed the Holy Year. But come "not as everyday travelers," he said. Come to fill the reservoirs of your soul with grace, the storehouses of your mind with lofty thoughts, and the fountains of your hearts with inspiration to achieve for the kingdom of God.

His Holiness could not have chosen a more telling means of serving the pilgrims of the world than the Exposition which stands in his gardens. If you recall your school day lessons on the government of the Church, you will remember that gathered about the Vatican are twelve organizations of carefully selected priests, bishops, and cardinals, called *Congregations*, which are to the Holy Father what our Cabinet is to the President of the United States. One of these organizations is the Sacred Congregation of Propaganda, which is entrusted with the direction of the world-wide campaign for spreading the empire of the Savior.

To this Congregation fell the duty of preparing the



HIS HOLINESS, POPE PIUS XI, ADDRESSING GUESTS AT THE OPENING OF THE
EXPOSITION, DECEMBER 21, 1924.

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Exposition. The Roman mails bore word of the Holy Father's wish to every missionary in every corner of the globe. Fully a year before the opening, great cases began slowly moving toward Rome from every country—the answer to the plea that the fighters in the front lines should help to make live at the center of Christendom their tremendous, but to so many Catholic millions their unknown, struggle. Scholars and artists, then, from several countries of Europe were called on to portray the mission story with synthesis and beauty. At least two hundred missionaries and skilled workers were gathered in Rome by Inauguration Day, December 21, 1924.

Hence, within a few hundred yards of the Church's grandest temple, and beneath the windows of the home of Christ's Vicar, has been transported the story of the life, the hardships, the spirit, of the present-day apostolic army. Some of the members of this army, even in this age of rapid travel, are six months' journey distant. As we walk the corridors this morning some are driving dog sleds over polar snows, some struggle through jungle pathways of Central Africa, some ride the far inland rivers of Asia. Some preach an apostolate in cities which are alive with souls by tens of thousands; some journey on prairies or mountains quiet as death, laboring in thinly peopled waste lands to gather nomad tribes to the brotherhood of Christ. What finer means than an exhibition with such a theme could His Holi-



HIS EMINENCE, WILLIAM CARDINAL VAN ROSSUM
Prefect of the Sacred Congregation of Propaganda

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ness have chosen, for impressing on all peoples that the cross which tops the captive obelisk of Egypt's departed Pharaohs in the piazza before Saint Peter's is an emblem, as the inscription on the base suggests, of a birthright of the souls of all the world!

But the Vatican Mission Exposition does not begin its lesson with the portrayal of the present-day apostolate. The tale of Catholic missions is an epic whose minstrel is the Christian ages. If we would have its proemium we must take ourselves back to the cradle days of Christianity, when Jesus of Nazareth walked in Palestine. That is what the artist-minds who conceived this pageant decided. Hence, as we begin our tour of the Exposition, the first hall before us is the Hall of the Holy Land.

I entered the hall the other morning to stare and be curious. I left, as all others near me seemed to leave, with the traits of the idle sight-seer sloughed off; I had been moved to the depths with the magnitude of a thought which even I, a missionary, had heretofore not sufficiently appreciated: *Palestine was the home of a missionary Savior.*

In the center of the hall stands a great relief map, twenty feet by ten feet, of Palestine from the mountains of Libanus in the north to Bessarabia in the south. The map is scientifically exact, the production of Professor Marcelliani of Rome, who has made similar models of the Roman Forum and of other important historic



MOST REVEREND FRANCIS MARCHETTI-SELVAGGIANI

Secretary for the Sacred Congregation of Propaganda, President of the Pontifical Society for the Propagation of the Faith, and President of the Vatican Exposition Committee.

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remains in Europe. The concern of the Franciscans for a worthy presentation of the subject of the hall, which was left entirely in their hands, is evidenced by the fact that forty thousand lire were expended for this single item.

Nine other models, in wood or clay, have places, including Bethlehem, Jerusalem, Calvary, the Holy Sepulchre, and several of the greatest of the Holy Land basilicas. Glass cases along the wall are loaded with Palestinian products, chiefly the work of Christian scholars or children of the orphanages. There are beautiful creations in mother-of-pearl, there are silks, laces, jewelry, carpetings, damasks, religious goods, vases, statuary. High on the walls is a series of finely executed paintings.

I stood on the side of the central model, where Palestine faces the sea, and felt the witchery of the artist's hand as I experienced the power of the casting to transport from Italy to the Holy Land all who study it intently. Palestine has only the area of our two small states of Massachusetts and Rhode Island, although it lies as far south as Georgia. Here in twenty feet, therefore, every hill could by skill be given a place. To the left are the snow-capped peaks north of Galilee. A steady lowering of the mountains can be noted until they change to hills, and finally, far below Jerusalem, along the historic road to Egypt, disappear. Deep in the center of the mountains, ever a



HALL OF THE HOLY LAND. RELIEF MAP OF PALESTINE IN CENTER

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plaything for the winds of Galilee, is the Lake of Genesareth. Here the Jordan seems to take its rise, making a deep seam in the plateau through which it runs, plunging so vigorously that when it reaches Judea, where John the Baptist preached upon its banks, it has sunk to thirteen hundred feet below the level of the sea,—the greatest drop of any river in the world. There is no escape for it now. It simply must gather, spent, in its own bed, forming the heavy waters of the Dead Sea with barren, unhealthy shores.

“Where is Bethlehem?” a man near me asked, but not of me. A Franciscan in sandals and brown habit had just approached.

“Here,” the friar answered, pointing with a rod, “a few miles beyond Jerusalem. But this separate model shows it more completely.” I followed with the questioner and item by item heard the description of each point of interest in the town. “From Bethlehem,” the guide continued, “the Holy Family fled along this road to Egypt”; and as he turned to the larger model at least a dozen more visitors were following him. So came, city by city, incident by incident, the story of Our Lord’s life. The Franciscan’s face lit as he talked, and his words flowed like a mountain torrent. Had he been there, I asked him later. Yes—for forty years!

Every body of men and women in the Church has some special glory. The Franciscans have many, but one of their grandest through the centuries has been

THE PROEMIUM TO THE EPIC

their custody of the Holy Land. In 1219, while Crusader and Turk faced each other at Damietta, Saint Francis of Assisi walked boldly through the Turkish lines and proposed to the Sultan that he accept Christianity. The Sultan declined, but the repute Francis gained from this act of daring secured the concession for him, and for all wearing the simple habit of the monk by my side, to stand guard as special custodians of the Holy Places. Since 1219 the story of the friars who have labored in Palestine is a bloody but brilliant page in the history of the Order. Today the Holy Land and the surrounding countries constitute a province in which there are almost a thousand sons of Saint Francis. These good religious, helped by the alms of all the Catholic world, are raising worthy edifices over the spots made sacred by the presence of the Savior.

It was not monuments, however, but two little hills, which made my morning in the Hall of the Holy Land most memorable. "Here is Gethsemani," said the friar, "the events of the last night and morning began here." Then our eyes set on his finger as it threaded the streets of Jerusalem, we followed each incident until we passed out of the gate of the city with Jesus cross-laden, and the friar moved on from the model of Jerusalem to the model of the Mount of Calvary. There was no mighty church on the spot, as today; only the skull-like hill with three crosses, the hole into which the executioners' instruments and the gibbets were

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thrown and from which Saint Helena had them excavated, and the old and new tombs of Joseph of Arimathea.

But these were enough. The friar told his tale simply. The hall was hushed as he mentioned the three hours, at the end of which the Heart in the Frame on that central cross quivered and stopped. Reverently he told of the entombment. Then—queerly, but with marvelous aptness, as I think of its effect—the monk mentioned the Resurrection and gave a gleeful chuckle; exactly why, I don't know, but like the shifting motif in the music of an opera, the little act had dramatic power to make each listener realize how deeply the speaker felt the change of the theme from sorrow to joy.

This was the first hill—the hill of the Crucifixion. The second was on the other side of the city near Bethany.

“You see,” said the Franciscan, “just outside the city is Olivet, a Sabbath Day's journey as the Scripture says—less than two miles—from Jerusalem. Here Our Lord gave His last command, to prepare all men to receive the salvation He had bought for them. To the Apostles He said as He rose: ‘Going, therefore, teach ye all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost.’ ”

What a masterly introduction was this for a missionary exposition! Yet it was simple, merely a reminder that Jesus was Himself the First Missioner.



PAINTING DEPICTING TURKISH MASSACRES IN THE HOLY LAND IN 1920

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Of the paintings about the walls, the series ends with four canvases of the Near East massacres in Palestine and its vicinity in 1920. One of the striking incidents of the Exposition took place beneath the third of the four, recently. Three sons and a daughter led an old Italian mother to this painting, and on their pointing out its subject she fell to her knees with cries of bitter grief and hysterical sobbing. Bystanders asked why, and learned that she was the mother of the Franciscan whose death was portrayed on the canvas. I met some of the people who had witnessed the event and felt that I had been behind the scenes of a sacred drama.

One last painting held my attention before I left the hall. The artist Barberis, a young Roman of great promise, has portrayed a low, slow-mounting Eastern street, steps bright with sunlight, and a deep blue Eastern sky beyond. By the side of the steps kneels a group wrapt in reverential awe. The painting's title gives its story—"Jesus has passed." Jesus has passed, has lived a brief span on the earth. Tread these halls thoughtfully now, and know more truly the meaning of His passing.

CHAPTER III

THE HALL OF RETROSPECT

IF a writer sought as a theme some cross-section of history that would give him a concentrated series of thrills and inspirations, he might take the story of the world's great warriors, he might take the daring explorers, or he might take the missionary pioneers. The Vatican Mission Exposition's Hall of History will vanquish all questioners of the assertion that Catholic missions can supply as fascinating romance and as nobly beautiful human characters as can any field in the realms of history or fiction.

The hall's display is by no means one of dry facts, doled out in indigestible pills of statistics. It is simple in the extreme, a collection of paintings, photographs, documents. Yet these are not merely dead oils, dry parchment, silent prints. Let yourself be drawn into studying but a few, and you will find yourself enthralled with an enchanting story of flesh and blood, of heroism and consecration.

There are intimate human-interest stories that move us in their revelation of the hearts of the old pioneers.



THE APPROACH TO THE EXPOSITION. ADMINISTRATION BUILDINGS AT RIGHT.

THE HALL OF RETROSPECT

Such, for instance, is the letter from India, sent by the missionary Laureati in 1727, two hundred years ago, to his sister Angelica in Europe, over a year's journey from him. There is the thrilling career of the Franciscan Father Peter Farde, to which we shall return in a few minutes, and which outstrips many a modern "movie" drama. Besides tales which grip us with enthusiastic admiration of hardihood and daring, there are impressive evidences of the scholarship which characterized so many of the modern 'missioners' predecessors. On every side are touching proofs of fealty to Rome, of patience and joy under trial, of unwavering fidelity to duty. There is revealed in the Catholic apostle the intrepidity of the soldier, the cleverness of the diplomat, the learning of the savant, the holiness of the saint.

Opinions vary as to the dividing points in the history of Catholic missions, but the eras accepted by the committee which prepared this hall are four. From the Apostles to Saint Benedict (529) constitutes the first period; from Saint Benedict to Saint Francis of Assisi (1219), the second; from Saint Francis of Assisi to the discovery of America (1492), the third; from Columbus to the present, the unclosed fourth period.

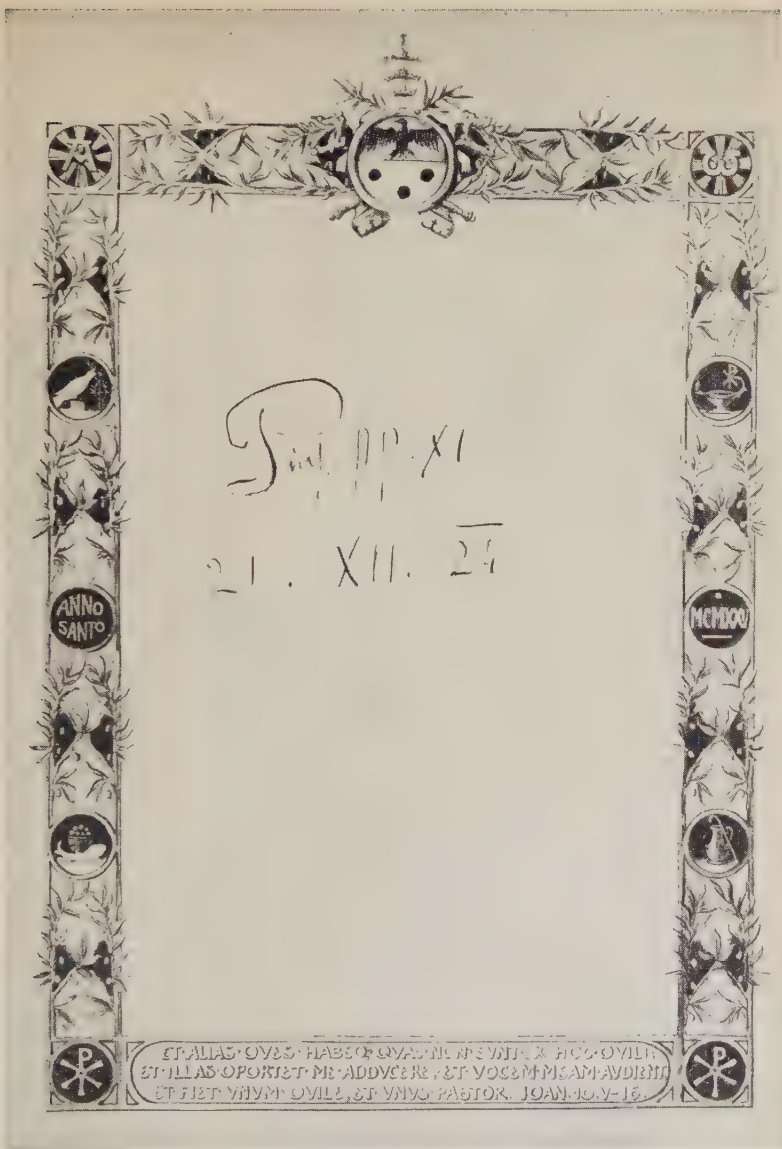
In the first period the Church lay like the seed beneath the ground, away from the hostile daylight of the Roman world; and when finally it had been given powerful roots by bloodshed and bitter sacrifice, it

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sprang into glorious bloom on the word of Constantine. From the time of Benedict to that of the "poor man of Assisi" took place the conversion of Europe. Saint Francis and his contemporary, Saint Dominic, founded vigorous preaching orders and initiated organized missions to the Moslem and to Asia. Christopher Columbus burst the bonds which kept seamen huddled about the Mediterranean and the shores of northern Europe. Unprecedented expansion began, and with every shipload of fortune hunters sailed trail blazers of the Cross. This modern period, still in progress, is by far the greatest in the possibilities presented for the advance of Christendom.

In the first three centuries the Church was propagated by persecution. Edicts of the Cæsars announced the tidings that a new Gospel was come, though they proclaimed it to destroy it. At the time of the Edict of Constantine (312), fifty million Christians were to be found throughout the Roman Empire. Though a splendid impulse came with the Christian Emperor, troubles came too, for great heresies were born, and internecine quarrels.

Saint Benedict is held as leader of a new period because his monasticism gave the impetus for the conversion of western Europe. Behind a little town between Rome and Naples rises the bold peak, Monte Casino, at whose top in 529 this monk made his first foundation. I saw in one of its cloisters the



SIGNATURE OF HIS HOLINESS, PIUS XI, IN THE VISITORS' BOOK OF THE EXPOSITION

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ruin still standing of the Greek temple which he destroyed—a fit symbol of the false faiths his followers would drive from whole nations. A quaint medieval map in the hall shows the Benedictine monasteries dotting northern Italy, France, Switzerland, Austria, and Germany,—the great beacon towers of Europe that flashed the light of Christ to our forefathers. Theirs was the movement which succeeded the Irish foundations made by the followers of Saint Patrick. The sixth to the eleventh centuries are hallowed by such other names as Augustine, Columban, Gall, Palladius, Willibrord, Boniface, Ansgar, Cyril, Methodius. The Prayerbook of Wessobrünn (Benedictine monastery in Bavaria, founded in 753), the first Christian document in the German language, has place in one of the hall's glass cases. It was written about 800. A plan of the famous old monastery of Saint Gall, dated 830, lies before our eyes and reminds us once again what a great world of industry, of learning, of piety, was each of those Benedictine establishments.

Rich new blood coursed through the Church's apostolic life-streams on the coming of Saint Francis of Assisi, "the herald of the Great King," and Saint Dominic, "the hammer of the infidels." The two great bodies of friars which they established advanced on the non-Christian fields which in their day were on the very thresholds of Europe. Moslemism formed a crescent front from Spain to Persia, Tatars rode the Russian

THE HALL OF RETROSPECT

steppes, and several peoples around the Baltic were yet in paganism. Both orders sent bands to the Moslems and quickly found themselves with martyr names to write in gold. The first papal bull establishing Franciscan missions, dated 1225, is in the hall. And the original copy, with its deletions and corrections, of the *Summa Contra Gentiles* prepared by Saint Thomas Aquinas, is on display to remind theologians that this book, so frequently referred to without thought of its missionary character, was written by the master Thomas to win the non-Christians of his day.

Mostly interesting in this period, though not permanently fruitful, were the missions into Asia. When the first embassy from the Holy See reached, in Persia, the camp of one of the fierce rulers of the mighty Tatar empire, the Khan, in indignation at the impertinence of a request for treatment on a basis of equality, threatened to flay the leader, stuff his empty skin with straw, and send it by his companions back to Rome. On one of the posts of the hall hangs a photographic copy of the letter, now in the Vatican archives, from the Mongol, Guyuk Khan, to Pope Innocent IV. It was carried by the Franciscan, John of Plano Carpini, in 1246. In haughty contempt the Khan demanded that the Pope, followed by the kings of Europe, come to Tatary and pay him homage as his subjects. A translation of the seal reads: "With the power of the eternal heaven, the Khan from ocean to ocean of the people

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of the great Mongols orders this. If it reaches those for whom it is intended, let them respect and fear it!"

Photographic copies of the valuable accounts written by the daring monks, John of Plano Carpini (1245-1246) and William of Ruysbroek (1253-1255), are to be seen in the hall. Of greater importance were the expeditions across the whole of Asia, later in the century, by John of Monte Corvino and his helpers. The document of Nicholas IV commissioning John in 1289 is shown, and a large painting of Nicholas, who is called "indefatigable exponent of missions." Two thousand missionary letters and documents are ascribed to him in the four years of his reign (1288-1292). A letter from John of Monte Corvino, written from Peking in 1292-1293, is also to be seen.

By far the greater part of the material found in the hall relates to the last period of missions. This is natural enough, since the activity has been greater and the period is near enough in centuries to our own day to permit of documents being extant.

First place in this last period is given to Christopher Columbus and Father della Rabida, O. F. M., the great mariner's counselor and friend. Under the painting of Columbus is the statement that the salvation of the infidel was one of the motives for his attempt to seek the new world. Della Rabida accompanied Columbus as a missionary in 1493. Henry the Navigator's ships rounded the Cape of Good Hope almost contempora-



P. P. AVGVSTINIANI QVI PRIMI EX OMNIBVS MISSIONARIIS
FIDEI PROPAGANDAE CAUSA ORBEM CIRCVIERVNT. MDXLII. MDXLIX.

THE FIRST MISSIONERS TO CIRCLE THE GLOBE
They left Europe in 1542 and returned in 1549.

THE VATICAN MISSION EXPOSITION

neously with Columbus' discoveries, so it became only a matter of a few years before the earth was circled. A very interesting painting in the hall is that of the four Augustinian friars who were the first missionaries to girdle the globe (1542-1549).

Precisely when they could aid powerfully, the Jesuits were founded, and we reach the apogee of missionary greatness in one of Saint Ignatius' first sons, Saint Francis Xavier. His Holiness, Benedict XV, wrote of him that he was "worthy to be compared with the Apostles," than which there could be no finer tribute. Saint Francis Xavier has the place of places in the hall: over the arch of one of the entrances hangs a large tapestry showing Francis on his knees before Ignatius, receiving the latter's blessing on the eve of setting out for India. His ship left Portugal in April, 1541, and after thirteen months (May, 1542), he reached Goa. The journey is now made in a couple of weeks. An English army officer remarked to me, as we passed through this hall a few weeks ago, that he likes best to think of Francis as he played games of chance with the soldiers aboard during that voyage and, on winning their confidence as well as their money, won their souls back to God. Doubtless it was Francis' "humanness" combined with his holiness that made him such a power.

A large, carefully prepared chart gives Francis' voyages during his ten years of marvelous activity in India, Ceylon, the Straits Settlements, the East Indies,



SAINT FRANCIS XAVIER, APOSTLE OF THE INDIES AND JAPAN

This inspiring statue stands in the center of the first India Hall.

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and Japan. Finally comes his death, on Sancian Island off the coast of China. I certainly felt a hungry affection for that bit of land as I gazed on it, for I thought of my three Maryknoll Seminary companions—one from Philadelphia, one from Saint Louis, and the third from Stuart, Iowa—all familiar with that spot, where they trod Saint Francis' last paths as they began their own life apostolate. May the fire of Saint Francis touch the hearts—and heels—of all American missionaries!

It must suffice for us merely to say that the mass of historic lore in the hall takes us to every continent. Several documents, for example, give the sad story of the early missions in Japan. An extensive collection of documents, wood-cuts, and paintings relates to the distinguished line of Jesuit scholars who opened China: Ricci, Schall, Verbiest. A copy of the Chinese testimonial tablet which the Emperor Xum Chi erected to Father Schall for his reform of the Chinese calendar; a letter on silk from the Queen Regent Helena, in 1650, to the eighth General of the Jesuits; and a cut of the Emperor Kang-hi (1661-1722), labeled "friend and protector of the missionaries," prove that the Jesuits were in high honor at the court. The fall, so fatal to the quick spread of Christianity in the empire, was brought about by enemies; and then follow letters of the next century, witnessing to persecutions and hardships.

THE HALL OF RETROSPECT

Journeys to the Far East since the rounding of the Cape were made principally by water, but there is an interesting chart of phenomenal walking tours by Jesuits of the seventeenth century, which compare favorably with those of other orders in earlier times. A manuscript history of the Capuchin missions in Tibet, 1704-1756, proves that over two hundred years ago there was solid mission activity in that deepest recess of Asia. A peculiar letter is one from Tibet, written in 1742 by a Father Constantino. Each line is sixteen inches across, perfectly straight though the paper is unruled, and the letter is four and a half feet long, written in a small, close hand!

India's great apostle to the Brahmins, De Nobili (1577-1656), is represented by many writings and the design of a church which he planned to overcome the caste problem. Monsignor de La Motte (1624-1679) and Monsignor Pallu (1626-1684), founders of the great Paris Society for Foreign Missions, both of them bishops to Asia, have places of honor. The Jesuit missions in South America are well represented. The page of the Dominican Master-General, Cajetan, is shown, on which he wrote in 1508 the command for the first Dominicans to go to Mexico.

Father Hennepin, O.F.M., a North American hero; Father Marquette, the Jesuit martyr among the Iroquois; and the great warrior of the Rockies, Father De Smet, are prominently represented. The record of

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the Franciscans in the Philippines from 1577 to 1897 reveals that there were over four thousand missionaries to those islands, of whom seventy-two were martyred, six canonized, and eight beatified.

The prize tale in the hall, it seems to me, is that of Father Peter Farde, O.F.M., who sailed from Amsterdam for the missions of Asia in July, 1686. Opposite Gibraltar his ship was attacked by pirates and driven off its course. Off the Canaries it was again attacked, and this time Father Peter was made prisoner. He was taken to Bugia in North Africa, where he was sold as a slave. Thence he followed his master across the Sahara to the town of Agadir. There he was servant, architect, missionary, until freed by his owner. While seeking the coast to fly home, he was again made prisoner and taken by caravan to the lower Congo. His second master freed him, but on taking a vessel he was shipwrecked on the desert island of Ascension, northwest of Saint Helena. There he lived in solitude for eleven months, until some filibusters picked him up and took him to Morocco. He got home to Flanders in 1690. The record does not say, but, like all good Franciscans, he probably saluted his superior on his knees and waited placidly for a new "obedience" to some other of the mission fields of the globe.

I left the Hall of History, breathing a prayer of thanks to God that He has given us the age-long line of missionaries.



THE HALL OF NORTH AMERICA

The statue of Father Marquette is a copy of that in the Capitol at Washington.

CHAPTER IV

THE HALL OF HEROES

IN the Museum of Naples, one of the world's finest, there is a hall of sculpture, every statue in which is the bust of a Cæsar. Above the pillars in the Roman basilica of Saint Paul's-Outside-the-Walls are line on line of mosaics, each representing one of the two hundred and sixty Popes from Saint Peter to Pius XI. We stand amidst such assemblies of temporal rulers or spiritual pontiffs, and we may feel dazed by the radiance of their aureolas of greatness. Even the noble line which runs back to the Savior, however—and certainly much less the pagan emperors of old Rome—failed to move me so profoundly as did a glorious concourse of heroes among whom I have lingered many times and to whom I hope to return often before quitting the Eternal City. These are the confessors for Christianity throughout the ages, who have their place in the Hall of Martyrs of the Vatican Exposition.

Of Christ's twelve Apostles, nearly all are credited with violent death in testimony of Him. During the first three hundred years every Pope of the Church was a saintly martyr. On this very *Mons Vaticanus*, the

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hill which now is the world's center of Catholicity, Nero had his gardens and used living bodies of Christians covered with burning pitch as torches for his promenades. The Hall of Mission Heroes, however, takes it for granted that we know the story of those ages. The simple statue of Pope Saint Gregory commissioning Saint Augustine represents the centuries of the conversion of Europe; and we pass to the dawn of modern Europe, marked by the organization of the friars.

From this point on, in the Hall of Heroes, we can trace the history of missions by the martyrs. The Mohammedan lands of Africa and the Near East were the fields of death in the thirteenth century. A plaster cast of one of the bas-reliefs on the foot of the pulpit of *Santa Croce*, Florence, commemorates the death in Morocco of the five protomartyrs of the Franciscans. The Trinitarians and Mercedarians, organizations which found birth in the thirteenth century for the redemption of Christian captives, are represented by several paintings. The barren Moslem lands have taken their toll in every century since, but the fruits as yet are small indeed. When God lets loose the flood of grace which the martyr apostles among the people of the Prophet have stored up for a thousand years and more, the fierce hostility of those millions, today the most formidable single force opposed to Christianity, should melt as wax.

The trail blazers to Eastern Asia opened up the

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greatest field for heroism which the Church has known since the Roman persecutions, with the possible exception of the blood-drenched territory of the Levant. Most of the memorials in the Hall bear on the Far East and concern the persecutions in Japan, China, and Indo-China.

What a marvelous drama is that of the missions of Japan—what a tragedy! Established by Saint Francis Xavier, the Church in half a century had a following of several hundreds of thousands and was mounting with giant strides to first place in the empire. Then, as rapidly, as tremendously, as her rise, came the cataclysm of her destruction. But even her ruins blaze in glory. The most completely treated episode in the hall is that of the persecutions in Japan.

There are thirty-four different items, all of value, bearing on the subject. Toward the end of the sixteenth century, Dutch traders, anxious to acquire the Spanish and Portuguese trade, are said to have poisoned the minds of the authorities, and condemnation came. An original of the decree of persecution, painted on heavy wood as it was posted on the highways of the empire, is to be seen in one of the cases. It bears the famous words of the then reigning sovereign: "So long as the sun shines on the earth, let no Christian set foot in Japan!" Copies of this edict were still found posted after Perry opened for the West the Land of the Mikado. Specimens are to be seen in many



A JAPANESE PAINTING OF MARTYRS OF 1603

Three of these native Christians were noblewomen, one was a seven-year-old boy.

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museums, the Catholic University in Washington possessing one which was presented to it by the sterling Catholic, Admiral Yamomoto of Tokyo.

The persecution opened with the death of Blessed Ignatius of Azevedo and thirty-three Jesuit companions, in 1570. Every few years thereafter, bands large or small were executed. The most exquisite refinements of cruelty were evolved as years went by, and the deaths toward the end are horrible to relate. The heaviest toll of lives occurred in the south, in and near Nagasaki. Gateyama Hill, called by the Christians the Holy Mount, has a place at the Exposition, for it was consecrated by the blood of innumerable victims.

When the persecutions broke out, thousands proved faithless, it is true, but there were many beautiful examples of fidelity. A drawing shows a crucifixion in 1603, three of the victims being women and the fourth a seven-year-old boy named Louis. There is a document in the Vatican Library, a photograph of which is to be seen here, of an oath signed on March 22, 1613, by forty-two Japanese Christians, in which they promise to defend the missionaries unto death. There are proofs of the fortitude of the missionaries, as well, in many of the letters, some written from prison or from hiding shortly before death. An example of the vigorous men who entered the country during the years after the condemnation is Blessed Angelo Orsucci. He sailed first from Europe to Mexico, and from there made

THE HALL OF HEROES

three journeys to Japan. After his fifth voyage over the Pacific he was discovered and martyred, in 1622. When the last five Jesuits had given their lives by undergoing the abominable "torment of the pit," the records of this Society alone showed one hundred and eleven missionaries as victims of the holocaust. The Franciscans, the Augustinians, and the Dominicans, likewise, had notable lists. The Catholic population had been exterminated, it was thought.

But not so. Bishop Petitjean and his Paris Foreign Mission priests discovered, in 1869, after Christianity in Japan had lived for two hundred and fifty years in the silence of the tomb, that in the hills about Nagasaki tens of thousands of Japanese had passed down the Faith in absolute secrecy from generation to generation. A crucifix cherished through the centuries is shown in the hall, a gift to the bishop from one of those remarkable old Catholic families.

A field with almost as gory a record, but of a later date, is Indo-China. About twenty-five items, supplied by the Dominicans and the Paris Foreign Missions priests, suggest the story of the frightful path of blood along which the Church there has passed. The persecution lasted for decades, in the storm of 1883-1885 alone thirty thousand Christians being martyred. The Dominicans have had duplicates made of many of the implements of torture employed, and several paintings and prints depict their losses. The total, including their



MARTYRDOM OF FATHER MARCHAND

This painting is the work of a Tonkingese artist. It is in the Paris Seminary for Foreign Missions.

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tertiaries, is thirteen hundred and fourteen. The chain which bound the Spanish bishop, Hermosilla, before his death in 1861, may be seen, and relics of many of the natives. One simple item which tells volumes is the dress of an infant of four months killed in its mother's arms.

The souvenirs of the Paris Foreign Missions priests awakened the liveliest recollections in my mind. There are several possessions of Blessed Theophane Venard, including an act of consecration from his pen, for a part of which he used as ink his own blood. The young saint, thirty-two years old when he was beheaded, had a charm which captivated even his jailers. A striking illustration of this is the unusually light prison chain which the mandarin who was charged with guarding him had made especially, in order to give him the minimum of discomfort.

Let me make a parenthesis here and say that the whole Hall of Mission Heroes reminds me of a similar but smaller Hall of Martyrs in the *Rue du Bac* in Paris. The Paris Seminary was founded in 1665, and since then has sent out over thirty-two hundred missionaries to Asia. In 1690 it had its baptism of blood by the martyrdom of two of its sons in Burma, and the losses since have been such that it has won the title of "Seminary of Martyrs." If there be any who believe that the spirit of the Christian hero is dead, let them stand as I did in that seminary corridor for a brief



BLESSED THEOPHANE VENARD MARTYRED IN TONG-
KING IN 1861

THE HALL OF HEROES

moment in the early light of the new day and see the students who will be tomorrow's apostles seek out the Hall of Martyrs. It is their daily morning practice through all their years of preparation. In a glass frame before their eyes is the blood-soaked mat slashed by knife strokes, on which John Charles Cornay, but twenty-eight years old and only three years ordained, was laid alive and cut to pieces. In a case at the side is his chalice, which each new missionary about to leave for the field is privileged to use. Some three hundred more relics, instruments of torture, and personal belongings of the martyrs, line the walls and cupboards.

I met a young Canadian student in the Paris Seminary and asked him if any of his companions ever thought of martyrdom. "It is like this," he answered quietly, "Paris has sent out about three thousand missionaries, and of those something over two hundred—about one in ten—have met with violent deaths; while eighty—about one in forty—have been martyred. A Paris Father in China at this moment is lost among the bandits and we have had no news from him for months. The latest priest martyred was Father Castanet, in 1911. Now, we number at present in this house eighty-five. We may feel quite sure, you see, that seven or eight of us will be killed at our work, and—who knows?—perhaps one or two will meet with martyrdom. And why not hope it will be oneself?"

Most impressive, because closest in time, in China's

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long line of losses is the Boxer Rebellion of 1900. An estimated twenty-five thousand Christians lost their lives. Gruesome in its realism is a photograph at the Exposition of the battered body of the Belgian Father Victor Delbrouck, O.F.M., crammed into the box in which it was brought to his fellow Franciscans. A picture of a group of twenty-two missionaries of Manchuria is shown, gathered in happy reunion about their bishop. But a short while before, six of their number, including the bishop, were victims of the scourge.

Perhaps it has never occurred to the ordinary Catholic reader that great numbers of the martyrs of the apostolate are priests about thirty years old and but a few years in the ministry. Of the thirteen beatified priests of Paris, nine were in their thirties. A line of impressive photographs of the missionaries of Scheut, Belgium, martyred by the Boxers, reveals that one Belgian, buried alive, was but thirty-one years old; three others, burnt, were twenty-seven, twenty-nine, and thirty-six, years of age respectively; while four others were in the neighborhood of thirty.

Perhaps we have had enough of this gruesome recital. Yet we have touched on but a few countries of the East. Besides the rest of Asia, there are Africa, Oceania, and the Americas. The most beautiful paintings in the hall are: the Vincentians, Blessed Gabriel Perboyre, martyred in China in 1840, and Blessed Francis Regis Clet, martyred there in 1820; the Marist,



CARDINAL MASSAIA, APOSTLE TO ETHIOPIA

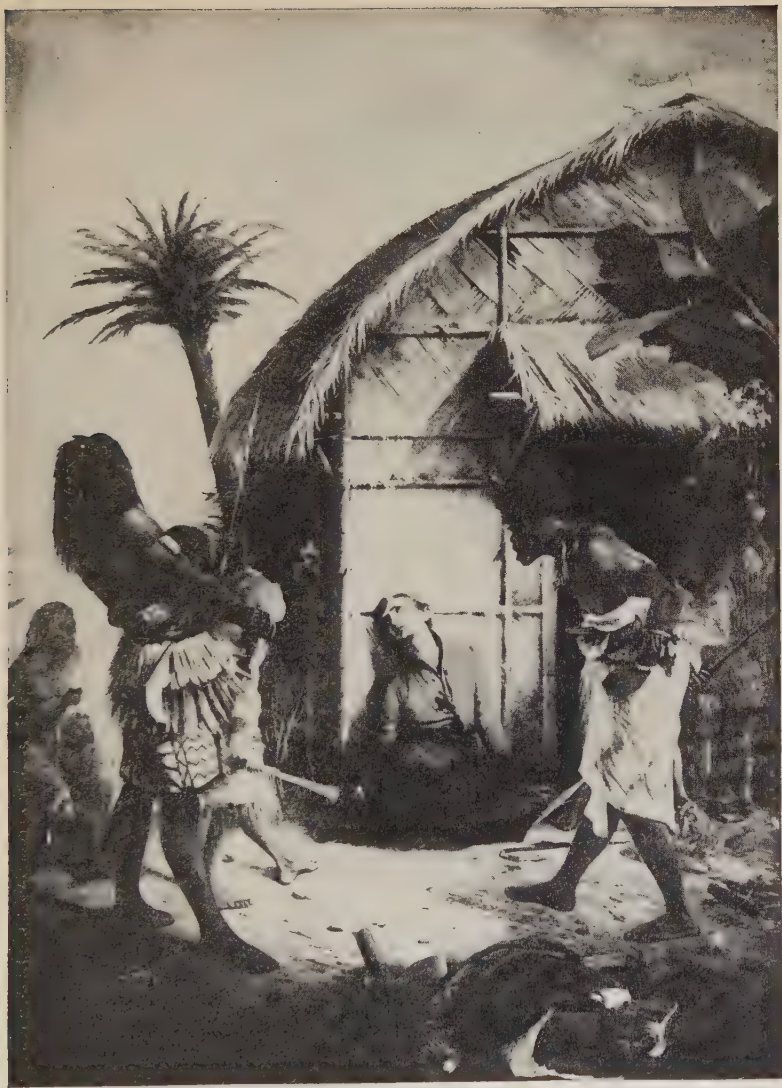
THE VATICAN MISSION EXPOSITION

Blessed Peter Chanel, martyred after a year's apostolate in Oceania; and the Jesuit confessor, Saint Peter Claver, apostle among the outraged Negro slaves in Central America. All of these paintings are from the Vatican Galleries. The face of young Chanel still haunts me as he lies against the hut he himself had built, wounded and dying. He made only one convert before his martyrdom, which occurred when he was but one year ordained, but the mission he founded now flourishes through the graces he won for it.

But let us remember that not all martyrs are men, although Sisters did not go to the Asiatic missions until the nineteenth century. At Tientsin, in 1870, ten Sisters were brutally hacked to pieces by a mob; and in the Boxer uprising of 1900 seven Franciscan Missionaries of Mary were among the victims. There were many native Sisters martyred, some of whom have been raised *nominatim* to our altars. Relics of Blessed Lucy Y and Blessed Agatha Lin, Chinese martyrs of 1862, are found in the hall.

The native clergy as well as the European have a high claim to glory. The seminary of Pulo, Penang, founded originally in Siam but now located at Singapore, has had over one hundred of its graduates martyred. In Tongking, between 1858 and 1862, seventy-five priests won the crown.

The Hall of Heroes is not only for those who have been slain in service. Some, like Saint Francis of Assisi



DEATH OF BLESSED PETER CHANEL, PROTOMARTYR
OF OCEANIA

This painting is from the Vatican Galleries.

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and Saint Francis Xavier, died natural deaths but in surroundings which reminded them to the last of their apostolate. Cardinals Corrado, missionary in Tripoli, Massaia, apostle to the Gallas in Ethiopia, and Lavigerie, founder of the White Fathers, are three missionaries of Africa represented. Mother Mary of the Passion, founder of the Franciscan Missionaries of Mary, who died in India in 1904, and one of her Society's fairest daughters, Sister Assunta, who died in a convent in China in 1905, have a place.

But more, the hall is not to mean, for the visitor, a mere temple of glory which provides a niche for every bygone hero. It reveals, rather, the marvelous living dynamo of love and sacrifice which is the driving power, the heart, of the apostolate, a spirit in the Church which not only was yesterday, but thrives today. A limitless capacity to face hostility, whether of men, of beasts, of elements, to advance the empire of Christ is the characteristic of the spirit of the martyr. Countless thousands, of whom the world will never know, have lived for years in the mission field with bitter sacrifices the portion of each day's work. A few among the many in every generation have been called on, are being called on, to crystallize in one great jewel the rivers of fortitude within their souls by undergoing torture and death. We pay them our homage—but let us not be unmindful that they are the relatively few summoned to testify from the ranks of a host which envies them their privilege. We salute thee, Spirit of the Martyrs!



PAINTING OF FATHER FELIX WESTERWOUTD, MISSIONER IN BORNEO

This young Dutch priest, though not a martyr in fact, led so holy, zealous, and mortified a life, that he is an inspiring example of one animated by the spirit of the martyrs.

CHAPTER V

THE AMERICAS

A ROMAN beggar has had a post outside the Vatican Museum for the last thirty years. He has memories of four Popes and recalls clearly the Holy Year of 1900. We have become quite good friends, and the other morning he gave a leap of exultation as I confided to him the fact that I am an American. Immediately he asked, "Do you know Mr. Morgan?" I hesitated just the wink of an eye, and without claiming to be one of J. Pierpont's bosom friends I replied modestly, "I have seen Mr. Morgan." Mr. Morgan visited the Vatican Museum some years ago and apparently made a strong impression on the poor cripple.

The beggar represents one of Europe's currents of thought regarding America—that it is the land of millionaires. A couple of young Exposition guards a few days ago voiced another view. Standing before the exhibit of the Mongolian herdsmen with saddles, guns, and tents, one remarked with a look akin to envy: "Ah, but in America you have cowboys with their broncos and lassos!" This is the America of the "movies."



THE PALATINE GUARDS, ONE OF THE FOUR UNITS OF SOLDIERY IN THE VATICAN

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The America of the scholars, however, is the America of the redskin. The wandering tribes who four centuries ago were scattered through the ten-thousand-mile stretch from the Aleutian Islands to Tierra del Fuego are the life study of many in Europe as well as in our own land. The juggernaut wheels of the white man's civilization drove over parts of the Western Hemisphere as if the Indian did not exist; but the ethnologist of today hastens to study him, lest the last chapter, also, of the passing race go unwritten and future ages point a finger of scorn for the unrecorded data.

Ethnologists are interested, and one other body of men—the missionaries. Two halls of the Vatican Mission Exposition are devoted to the Americas, and their chief subject is the red man.

When the Spaniard found the New World it had inhabitants of one hundred and fifty different stocks, speaking one thousand languages. There were the plains tribes living on the buffalo; tribes along the western rivers, whose sustenance was the salmon; tribes along the Mississippi, in the wooded Alleghenies, and on the Atlantic from the Saint Lawrence to Florida. Central America had its peoples, of whom the fierce Aztecs were foremost, possessing such culture that their ruined cities are on a par with the classic remains of Pompeii and Ostia.

South America, much larger territorially than the



A CORNER OF THE HALL OF SOUTH AMERICA

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continent to the north, likewise had tribes in every section, of whom those along the backbone of the Andes were highest in development. The Quichuas of Peru, of whom the Incas are best known to the world at large, were most advanced of all dwellers on the two continents. They had a well-knit government, the arts and sciences, and a mild character which disavowed the human sacrifices and cannibalism of the Aztecs. On the southern tip of South America, in "the land of fire," dwelt the lowest type of all, people living practically without clothing, shelter, structure, or any art worthy of the name.

Into this aboriginal world the Spaniard came, and within sixty years his settlements were found from Florida to Tierra del Fuego. Gold hunters made up great bodies of the forces, and the Indian felt their cruel hand. But missionaries came, also. Perhaps the brightest page in their story is Paraguay, where at one time a body of five hundred and sixty-four Jesuits had brought wandering tribes to a settled life in the famous "reductions." In other parts, Las Casas showed how to tame savage hearts by music, and Junipero Serra and his Franciscans developed the picturesque California missions. Everywhere in the Spanish dominions the Indian was let live, and though his descendants have not taken a leading place in the modern life of the Americas, some at least are well advanced on the road to civilization.



MODELS OF A NATIVE HUT AND ABORIGINES OF ECUADOR

This hut stands in the Court of the Pine Cone. It is part of the Salesian exhibit.

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A fact of which many of us in the United States are not aware is that missionary efforts still go on in our neighbor continent. One of the finest halls in the Exposition is that of South America, and there the Salesians and Franciscans are most prominent. In 1875 the society of the great Don Bosco sent out its first mission band to Patagonia. The other day I met the man who, as a young priest, one of Don Bosco's first followers, led this initial group overseas. For years he tramped the Argentine plains, crossed deserts, pushed through forests, forded rivers, built chapels, raised up houses of charity and learning, won souls. Then he was called home, and as an act of honor to his society for its apostolic efforts he was made a prince of the Church—His Eminence, John Cardinal Cagliero. He remains as simple, however, as when in days gone by he reined his pony to fling a bantering word at the Indian boys who exulted in his attentions. Now the youngsters about his Roman home, when the venerable warrior returns from a visit to the Vatican or to one of the Congregations, rush on him jubilantly and with shouts and whoops carry him up the stairway to his room.

Other missionaries, too, are heroes in modern South America. The name *Pagnano* is more sacred in Tierra del Fuego than that of Magellan, who discovered the land. In the last quarter of the nineteenth century this man led a band into those islands after Darwin had pronounced the "irreclaimable savages" as "in a lower



A MISSIONER TEACHING ARAUCANIAN INDIANS

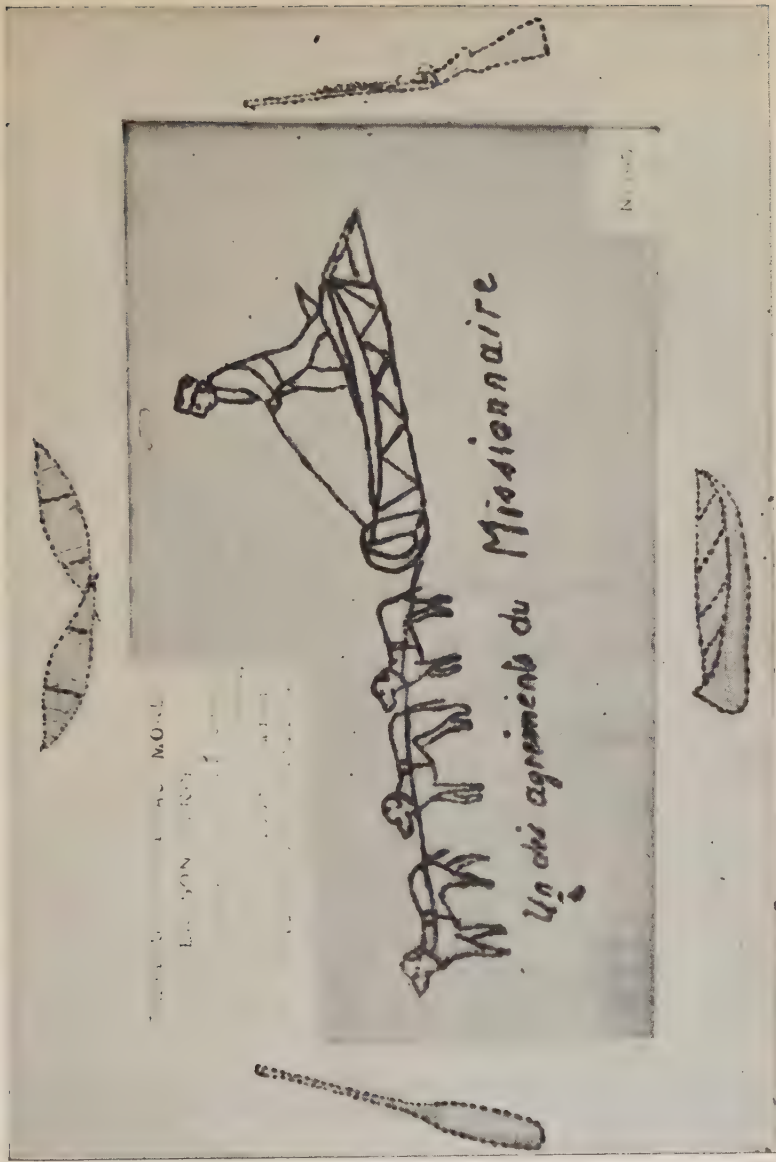
These striking models are in the Capuchin exhibit.

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state of improvement than in any part of the world." Charity opened ways of which science never dreamed, and today those hopeless ones are on the path to both civilization and Christianity. A Redemptorist from Holland pointed out to me a leper asylum in his obscure mission in Dutch Guiana, in which a former lady-in-waiting in the royal court of Austria is one of the nuns.

Few exhibits in the whole Exposition are better prepared than those of the Salesians. Their seven fields in South America could hold a visitor for a day, though the Franciscan exhibit is not less interesting. There are hundreds of marvelously plumaged birds; curious animals such as the ant-eater, the armadillo, the tapir; and splendid collections of precious woods, of minerals, of plants. There are domestic animals such as the llama, and the venomous snakes of the forbidding jungles. The people are graphically portrayed by models, and the missionary's work of course is made clear. In this respect the scenic group of the Capuchin missionary teaching catechism among the Araucanian wigwam dwellers of Chile is most impressive.

In the early French territory in North America, missionaries likewise did their best to plant the Cross. Unfortunately, on the borders of what is now eastern Canada was the land of the Five Nations, strongest unit of North American Indians, and the French settlers and missionaries became embroiled with them through the



A PICTURE MADE OF PARASITES

A missionary in the frozen north, lacking material for an exhibit, made this picture from mounted fleas and sent it with this label: The Only Picture of Its Kind in the World. Made from Parasites, the Torment of the Missioner, the Gift of His Flock.

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tribes who had been marked for annihilation by the Iroquois. The French Jesuits, between 1640 and 1650, felt the bitter sting of the hate which these Indians conceived for the religion accepted by many of their enemies. As a result we have Jogues, Lalemant, and a half score other famous martyrs. In spite of this opposition, however, the Faith was planted solidly among many tribes which today are still loyal. The Oblates of Mary Immaculate, represented well at the Exposition, have in later days written a glorious missionary page by their work in northern Canada.

The rise and expansion of our United States has outstripped the colonizing efforts in all other parts of the New World. "The American character" as we know it is something distinctive, a development of the soil, not an importation. Its chief quality of greatness is a strong personal initiative which submits to all reasonable requirements of organization. It is a blend of Anglo-Saxon, Celtic, Romance, with, many authorities would have us believe, the business genius, the hardy bargaining ability, of the traditional Anglo-Saxon predominating. There is little in its history, however, that is missionary. Some of the missionary work among our Indians even at present is European effort. I met in Washington, two years ago, a splendid German priest, shifted from his mission field in Cameroons, Africa, to a new mission field assigned to his society in *South Dakota*. The Franciscan in the Exposition's Hall of

THE AMERICAS

North America has returned after sixteen years of service—in our *New Mexico*.

But the Church in America today recognizes its duty to the Indian. The Bureau of Catholic Indian Missions was founded by our hierarchy in 1870, after President Grant's unhappy apportionment of the tribes. (Of the seventy-two agencies which he established, thirty-eight had received Christianity from Catholic missionaries; yet only eight were assigned to the Church, eighty thousand Catholic Indians being placed in the charge of the sects.) Besides acting as the Hierarchy's representative before the Government, the Bureau raises funds for mission work. There are between four and five hundred thousand Indians north of Mexico today, three hundred and thirty-six thousand of whom are in the United States. About sixty thousand are practising Catholics, attended by well over two hundred missionaries. The exhibit for North America naturally does not compare with such collections as that in the National Museum in Washington, or in the Metropolitan Museum in New York, but for the European it is intensely interesting.

The Eskimos of Alaska are not strictly of red man stock, resembling more the peoples of other continents within the Arctic Circle. American Jesuits are their shepherds today. The most appealing item in the Hall of North America is the painting of a missionary lying face downward on the snowy waste, a great dog sitting

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at his head. The priest is Father Ruppert, S.J., "a martyr to charity," as the painting is entitled. His story is well known in the United States. On December 15, 1923, he left his mission at Hot Springs to go by dogsled to Nome for Christmas presents for his orphans. It was in the depth of winter and the journey was dangerous, he was warned. But he could not disappoint his eager little ones. A storm, wild animals—exactly what, is not known—frightened the dog team, and the missionary was lost. One year to the very day and hour before the opening of the Vatican Exposition, his frozen body was found eight miles from Nome. The dog in the picture is an interesting feature of the sad but beautiful tale. He was the leader of the team, highly intelligent, very faithful. Though so hungry that he gnawed the fur from the inside of the missionary's cap, this dumb guardian had to be overcome by the searchers before they could touch his master's body.

America's present greatest missionary problem is not the aborigine, however, but another race, every one of whose ancestors came to our shores against his will. Unfortunately the Negro is not given the prominence he should receive in the Exposition, probably because the workers among that race found it difficult to portray their activities in any form except photographs.

During the seventeenth and eighteenth centuries, when an African tribe was victorious in war it took its



FATHER RUPPERT, S.J.

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prisoners to the coast and sold them. The price was sometimes glass trinkets, sometimes gaudy blankets, usually wares worth approximately a couple of dollars. Some of the human chattels went to Moslem masters in Asia, some to Arabs of the Red or Mediterranean Seas, some were stowed in ships' holds and brought to the Americas. They were treated so cruelly in the journey over the Atlantic that often fifty per cent died before the Western Hemisphere was reached, but the trade was profitable; a sound black body could bring \$175 or \$200. Missioners sometimes met vessels as they unloaded their fear-crazed victims. Saint Peter Claver, by making this his life-work at Cartagena in New Spain, has won the title, *Apostle of the Negro*. Some Catholic owners gave at least the second generation of those unfortunates Christianity; descendants of slaves in Maryland and Louisiana have the Faith. But that the activity was not very thorough is evident from the fact that, of the more than ten million in the United States today, hardly a quarter of a million are Catholic, and almost six million are catalogued as members of no Christian church.

At the Exposition, Saint Joseph's Society of the Sacred Heart of Washington, and the African Society of Lyons are represented. The Society of the Divine Word and the Fathers of the Holy Ghost have displays, but not in connection with this work. Several such beautiful congregations as Mother Drexel's



SAINT PETER CLAVER LISTENING TO SAINT ALPHONSUS RODRIGUEZ

This painting (the central one) is from the Vatican Galleries. Saint Peter is the figure at the left.

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Sisters of the Blessed Sacrament are unrecorded. Perhaps the poor showing is indicative of the relative neglect we are giving this project. Catholic missionary effort through the ages has reached altogether too heroic proportions to justify its being branded as inadequate to this task.

The feeling toward the black race needs no expounding here. A Westerner who visited the Exposition recently gave a far too prevailing view when upon my first mention of the Negroes he remarked, "Yes, those are the devils who flash the diamonds out my way." I have sat in the Congressional Library in Washington and admired the young Negro scholars, men and women, who hour upon hour pored over their books as they perused their studies. My heart ached for them as I thought of the unreasonable hate that refuses the smallest recognition to even those farthest advanced in the race's rapid strides toward culture. I know the problems as well as do the bitterest critics, but I cannot forget that there is a doctrine, sealed by the Blood of Christ, to live and let live. And to let live does not mean merely to suffer others to eke out an existence. It means to allow them, and to help them, to enjoy the perfect Christian life of body, mind, and soul.

CHAPTER VI

AFRICA, LAND OF THE QUESTION MARK

AN AMERICAN woman long resident in Paris came to the Exposition recently and asked to see Africa. It was no mystery land to her. She had been hunting seven months in the Belgian Congo, and incidentally, at the time of her visit, was "a little concerned" about her son who was flying to Africa that day with his wife.

Why Africa, only a few hours by air from Europe's capitals, and in days gone by always within easy reach of the ancient Romans' galleys, should have been so long a closed continent it is hard, at least on first thought, to understand. Seventy-five years ago, the six magnificent halls of the Vatican Mission Exposition now devoted to the Dark Continent would have been impossible of preparation. The Sahara was not crossed by a European expedition until the fifties. Lake Albert, the first of the Great Lakes in the east center of the continent to be discovered, was not found till the sixties. Aside from the crossing of the Sahara, it was the explorations of Africa's rivers in the late nineteenth century which opened up the interior.

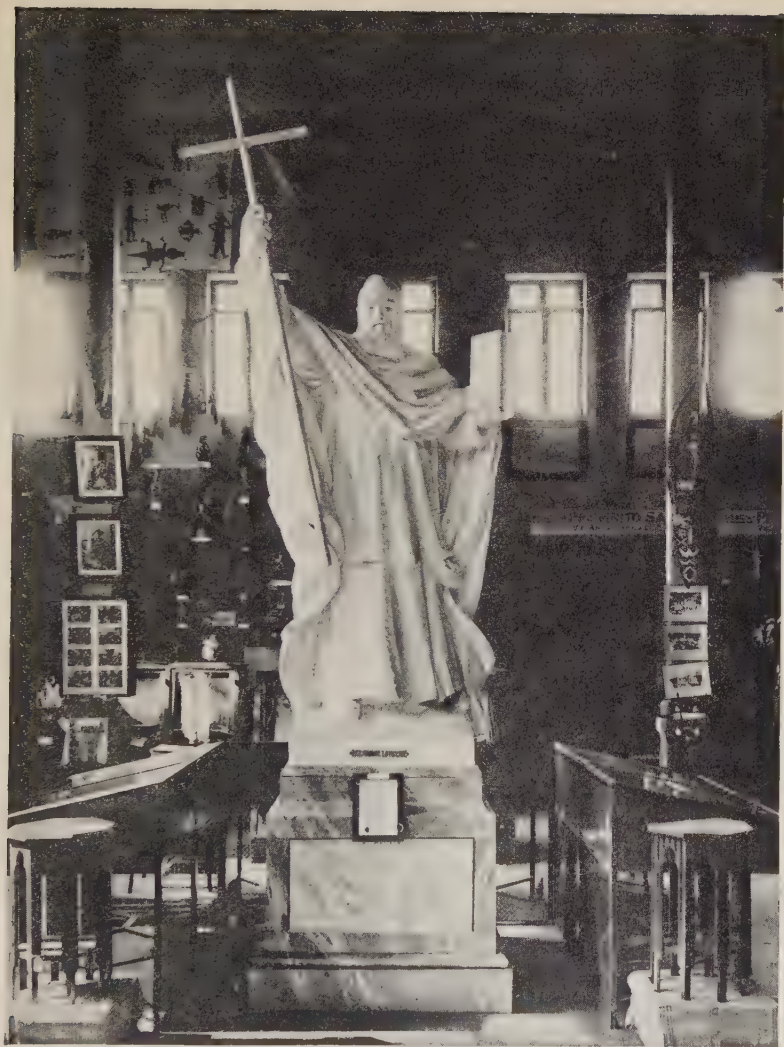
THE VATICAN MISSION EXPOSITION

Livingstone became famous for his work on the Zambesi and Congo, while Stanley plied the Congo's upper reaches only in 1876-1877. Central Africa was not explored before 1900, and the work still goes on.

We can paint five bars over Africa's twelve million square miles (one-fifth of the earth's surface) and they will give us the divisions of the continent. The central bar is green and stands for the jungle land from 15° north to 20° south of the equator. Not all here is dense tropical tangle, of course; yet solemn forests, in which men may travel for weeks and months without seeing the sky except in chance clearings, are characteristic of the country. South and north are two bars of yellow, not of equal size, one standing for the Sahara's sands and the other for the vast solitude of the Kalahari. These are the true limits of the Africa of story; the Africa of the elephant, the giraffe, the hippopotamus, the gorilla; of ivory, of rubber, of slave raids.

On the north and south we paint two white bars, which signify that at the top and the bottom is the foreigner's Africa, the Africa of the Moslem on the Mediterranean, the Africa of the European settler in the Cape Colony. Of course, all promises soon to be foreign, for, with the exception of Liberia and Abyssinia, the whole vast territory, five times the size of continental United States, is even now in the possession of the Powers.

It is sad to recall that all Moslem Africa was once



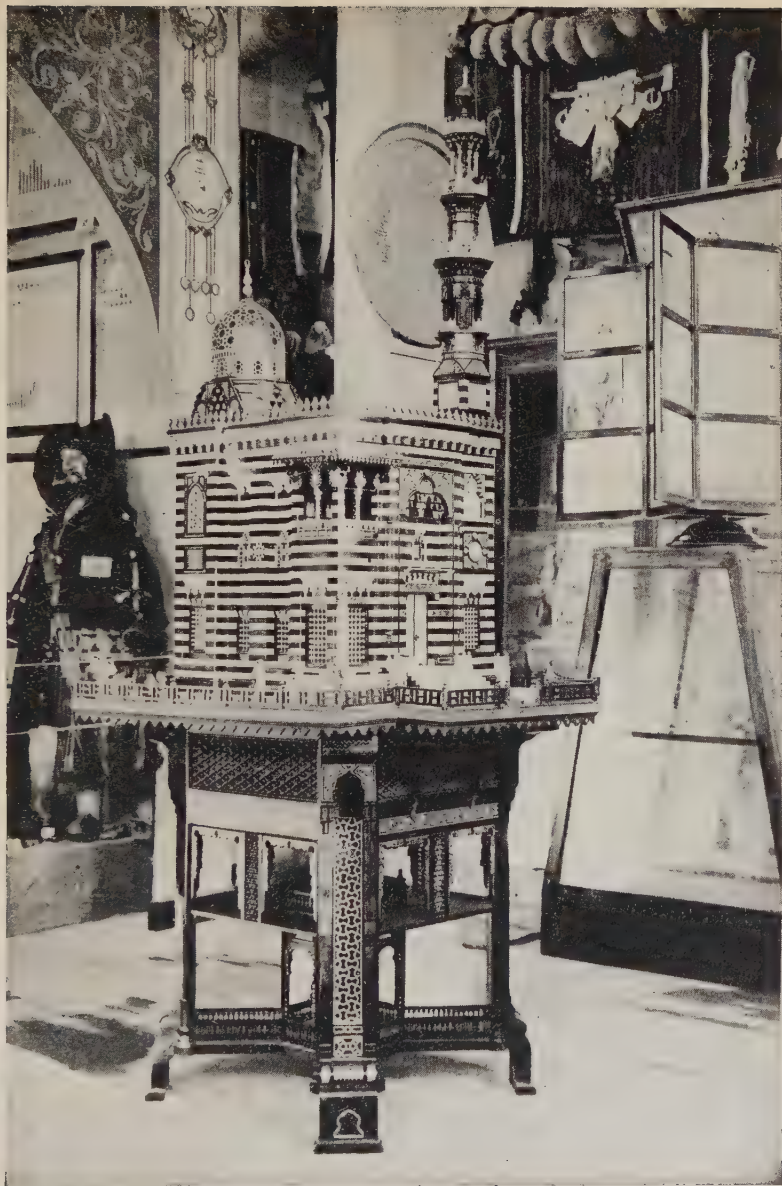
CARDINAL LAVIGNERIE, FOUNDER OF THE WHITE
FATHERS OF AFRICA

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one of Christianity's fairest realms. Saint Mark planted the faith in Alexandria, and Christian Roman soldiers at Carthage. Such great men as Clement, Origen, Athanasius, Cyril, Tertullian, Cyprian, and Augustine, bejeweled the Church's crown there with their brilliancy; but the Faith was weakened by bickerings and discord and fell before Islam. Ever since, the Moslem has glared disdainfully over the Mediterranean at his conquered adversary. A few of the old sees remain, and Cardinal Lavigerie's magnificent organization strives to penetrate the opposition of the followers of the Prophet. Thus far, however, all efforts have been in vain; the cathedrals raised under the protection of European arms echo hollowly the sad fact of an almost negligible following.

The missions of this territory are beautifully represented at the Exposition, but by the handiwork of the Mussulman whom the missionaries yearn to win. There is a display of splendid gifts, which the Sultan of Egypt sent by the Franciscans to the Holy Father—an inkstand of gold, ivory, and brilliants, a Cairo mosque and a chair, both in precious wood and mother-of-pearl, a skillful copy of one of Egypt's last obelisks—but these are the cold gifts of diplomacy.

For a long period it was the policy of some colonizing Europeans to demand absolute neutrality on religion in Moslem territory, but Cardinal Lavigerie refused to take this stand when in 1867 he was in effect given



REPRODUCTION OF A CAIRO MOSQUE

This exquisite model, executed in mother-of-pearl and precious woods, is one of four gifts to the Holy Father from the Sultan of Egypt.

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leadership of the Church in North Africa. He strove vigorously for assimilation and conversion. His missionaries wore the red fez and the white flowing robe of the Arab, and whatever little start has been made among these people is due in an important degree to the statesmanship and organizing genius of this great cardinal.

It is the Africa of the black which has so long been the closed continent. When Henry the Navigator's sailors, contemporaries of Columbus, crept down the coast to the Cape of Storms, almost immediately missionaries from Spain, Portugal, and Italy began to work on both east and west coasts. But difficulties within the Church, Protestantism, and the French Revolution, crushed their efforts. In 1823 the tiny Republic of Liberia was founded by American influence as a land for freed slaves, and Bishop England of Charleston noticed the avidity with which Protestants set about the establishment of their communions there. Eighteen years later, in 1841, the Vicar-General of Philadelphia, Father Edward Barron, set out as a volunteer to establish Catholicity, taking as helpers a Father John Kelly and an Irish layman named Pindar.

Father Barron, representative of the Holy See, had a mission field without missionaries. Father F. M. Libermann, head of the reorganized Holy Ghost Fathers, had missionaries without a field. The two met at Our Lady of Victory's shrine in Paris, and as a result the Holy Ghost Fathers received their first mission in Africa, a



AN EGYPTIAN PYRAMID IN MOTHER-OF-PEARL

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territory along the Atlantic coast greater in extent than the stretch from Panama to Alaska and containing tens of millions of souls.

The first seven priests sent out began work in the famous "White Man's Grave" and all were dead within a few months. Others immediately volunteered to take their places. For the first ten years, of the seventy priests who died, twenty-nine passed away before reaching the age of thirty, thirty-seven before coming to forty, seven before fifty, while only three passed the fifty mark. Between 1895 and 1905, sixty-seven of the hundred and sixty-two deaths were of men under thirty. Conditions, however, are now being improved by sanitation. The Holy Ghost missionaries to Africa in seventy years have numbered over seven hundred. Though most of them came from Europe, now, at the novitiate at Ferndale, Connecticut, Americans are being prepared as successors to the heroes who have held the place of honor among Africa's nineteenth-century pioneers.

In the last generation or so, great strides have been made. The original Holy Ghost territory has been divided into thirty-nine missions, and the continent has ninety-four mission districts. Many remain as yet in a primitive stage of development, but others are flourishing splendidly. The Lake region and Madagascar can be counted as most promising to date. The Mill Hill Fathers have their best mission there. The White



A MILL HILL MISSIONER WITH HIS CATECHUMENS IN THE AFRICA OF THE BLACK MAN

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Fathers in the Lake country of Uganda have the same number of blacks under their care as we have Negro inhabitants in the United States; yet within a period of approximately fifty years they have converted almost one hundred thousand more natives than we can count Catholics among the Negro after his centuries within our territory.

Of the million and a quarter Catholics in Africa, three quarters of a million are in the east and center. This section also has a larger total of missionaries than either the west or the south—one thousand, against the six hundred and fifty in each of the other two areas. Missioners from America are as yet all too few, but tiny groups can be found in some parts of the continent. For instance, two La Salette Fathers are at work in their Society's field in Madagascar, and there, too, lies the body of a young Rhode Island apostle, who went to the mission in 1920, Father Joseph Cote.

Many discerning visitors to the Exposition have given the palm for interest to the Africa halls, meaning the black man's Africa, to which five of the continent's six sections are devoted. The first hall, for instance, is given entirely to the Belgian Congo, and a day would be required simply to note in succession the names and descriptions of each of the hundreds of objects within its compass. The same is true of the other four halls, which run the gamut of all the important subjects relating to a people—their country, with its vegetable and

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animal kingdoms, their homes, their personal characteristics, their religion.

Mariannahill, for instance, that splendid Society with a mission in Natal and a center in our own Detroit, has a model, nearly full size, of the hemispherical straw homes of the Zulus. There are, too, the *tchaga* hut of Kilimanjaro on the East Coast, the *indhlu* hut of the Jesuit field in Swaziland, the Orange River area hut, the *pontok* of Namaqualand in the south, a miniature Zambesi village, the homes, ancient and less ancient, of Basutoland in South Africa. All are different, all are interesting.

There are botanical studies, geological collections, and curiosities of natural history, such as the egg, equal in capacity to one hundred and fifty hen's eggs, of the prehistoric oepyornis, a monster of the ostrich type. A crocodile lies in state in a glass case, monkeys and other small animals are perched in many places, the pelts of big game hold positions on the walls, a wild boar protrudes his vicious head into the aisle. Elephant tusks are an attraction to all passers-by and provoke the explanation that the African Jumbo, unlike his brother in India, is untamable, yet is protected by law for his ivory and wanders in herds of one or two hundred as quite a privileged character. The animals catch the attention of many of that class of visitors who scorn all pretence of interest in *ologies* or *isms*. Monsignor Quinn of New York enjoyed the earnestness of an

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Italian pilgrim who insisted on proving that a mount labeled "desert wolf" was not a wolf, but a fox.

But the human species is the true center of attention. Negro Africa's population totals close to one hundred and thirty million, not evenly distributed, but most numerous in the Upper Nile and Niger regions, near the Great Lakes, and in parts of the south. It is as ridiculously incorrect to say that all the inhabitants are the same, as it would be to make a like statement regarding all whites of Europe and America. One division specifies five great families of tribes: the Negritos or Pygmies; the Hottentots; the Bantus; the Negritians; and the Hamites. As the division of the Exposition is geographical, and the classes are intermingled, they are not clearly presented in the halls, but it is very evident from the photographs and models that races so diverse as the dwarfed Bushmen and the large-bodied Negritians must likewise possess diverse qualities of character.

Africa is a stamping ground for atheist and Christian in the struggle for evidence of the evolution of religious ideas. The atheist utters the blasphemy that a wonderfully beautiful but illusionary soul in the Person of Jesus Christ reached the apex in the refinement of the fanciful excogitations known as religious truth, the crudest forms of which are found among such primitive tribes as the Bushmen, the Hottentots, the Bantus. The Church's scholars in Europe have denied, of course,

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but who from his seat in a university could know the thoughts of the primitives of Africa?

The missionary alone was able to solve the problem. With the Cross of Christ, he went for his life work to the thresholds of Africa's homes, deep in her forests and grasslands. Five, ten, twenty years he plodded. By loving, devoted study he crept slowly but surely into the sanctuary of the shyest black man's mind. Then to the universities of Europe he sent his discoveries: that even the lowest of the low in the scale of mankind have a notion of an Unseen God; Master of all things, Organizer of the world; of the survival of the soul; of reward and punishment; of the need of prayer and sacrifice. In short, that these truths are not concoctions of man's fancy but are planted deep in the heart of every man, even the lowest, and point to a primitive revelation, once clear and beautiful, but in the course of ages encrusted with superstition. These are the findings of such eminent missionary scholars as Archbishop Le Roy, now Superior-General of the Fathers of the Holy Ghost, and of the students under the leadership of the Fathers of the Divine Word, who prepared the Exposition's marvelous Hall of Ethnology.

Animism is the general term for Africa's religion. It varies according to the tribe, but is always characterized by lack of code, lack of official teaching, lack of books, of schools, of a system. Sometimes it represents spirits dwelling nowhere definitely, sometimes spirits



HALL OF THE BELGIAN CONGO

Crucifixes which were used as fetishes can be seen in case at rear.

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inhabiting the things of nature, sometimes spirits dwelling in or represented by man-made or man-chosen objects known as fetishes. Always, however, there is the notion, clear or obscure, that one great Spirit rules above all. The fetishes may be grotesque carvings, the bones of men or animals, or bits of stone or wood or metal. Strangest of all are a group in the hall of the Belgian Congo. Early Spanish and Portuguese missionaries, forced to abandon their posts on the West Coast, left behind them some crucifixes. Non-Christian blacks came into possession of these and made others, giving the Crucified One a Negro face, the emblems being kept, not as reminders of Christ, but as pagan fetishes!

I have heard a missionary stoutly deny that Mohamadanism is to be feared among these black people, with whom a few decades of Catholic mission labor have wrought such promising results. Yet the consensus of opinion is that a religion is certainly to be regarded with alarm which is so ready to present its creed by force, by persuasion, by arguments of self-interest, by playing on the spirit of imitation, by any means, without limit or scruple, that will expand its empire. Islam has a simple doctrine, an attractive liturgy, an indulgent morality, an enticingly painted paradise. Give this to the Negro, and his heart, which was good soil for the seed of Christianity, becomes irredeemably fallow. The Moslem is the one grave menace for a speedy rule of

AFRICA, LAND OF THE QUESTION MARK

Christ in Africa. So serious is the menace, indeed, that men draw a great dark question mark on the continent and ask, "For which, the Crescent or the Cross?"

As I walked through the Africa pavilions this morning, two very attractive youngsters of the Boy Scout type were listening, wide-eyed and captivated, to a bearded White Father as he described very animatedly the ways of the native huntsmen of the jungle. The group was suggestive. The embryo missionaries now in the Christian world's classrooms hold the answer to Africa's question. Their generation inherits from the pioneers who have gone before great openings and great promises. Great labors, far more tremendous than those which have preceded, lie waiting ahead—and, God willing, great fruits.





COMMITTEE OF MISSIONARY HELPERS AT THE EXPOSITION

The majority of these priests and Brothers are from the mission fields. Every continent is represented. Seated are: Monsignor Grammatica, editor of the "Revista"; Archbishop Marchetti-Selvaggiani; Monsignor Ercole, director.

CHAPTER VII

"THE SWEET WATERS OF ASIA"

A PHOTOGRAPH with a lure in its title holds a place in the Hall of the Near East. It is called "Portal to the Palace of the Sweet Waters of Asia" and portrays an archway of lacelike stone, entrance to one of Constantinople's royal dwellings. But it is not to venture into this court of Moslem princes that the beholder yearns. Instead, he feels the desire to cross the threshold of the Orient and taste a nectar which, alas, is scant indeed where Islam rules, but which nevertheless flows today from the Suez to the farthest island of the Pacific. This stream, of souls newly won for Christ, is Asia's sweetest water.

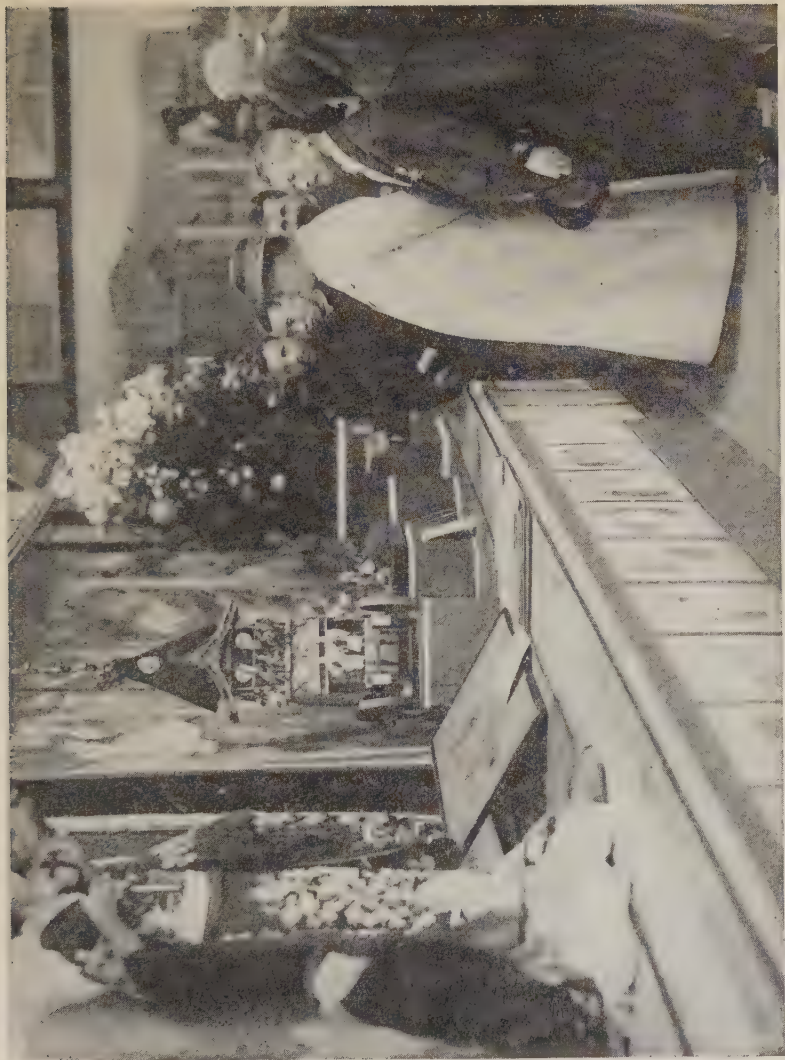
Our Lord was an Asiatic. But apparently, considering Asia as a whole and glancing back over the centuries, we can paraphrase some of His words to read, "A Prophet is not without honor save on His own continent." Asia, understood in the broad use of the term which allows it to embrace the islands of the Pacific, comprises one third of the earth's surface and holds more than one half of the earth's peoples. Yet but seven million of its nine hundred million are Catholic.

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The Asia exhibit, scanned at a glance, offers us seven divisions: the Near East, India, Central Asia, South-eastern Asia, Oceania, China, and Japan. Eight large halls of the Exposition are devoted to these lands. Four of these halls, however, hold the treasures of India and China, which we shall leave for another day.

The Near East, taken in our sense, means Palestine, Syria, Arabia, Turkey, Mesopotamia, Persia; and we include Afghanistan simply to give it a place. Catholic missions have outposts throughout the whole region except in Afghanistan, but the ground is sadly fallow. Turkey, most prominent nation here, has been reduced by the war to a population hardly greater than that of New York City, and both Great Britain and France have increased their ascendancy by the treaty. Perhaps—perhaps—the future will prove brighter than the past. It is the portion of a Christian devoutly to hope so.

The great Persian Empire, bitter rival of ancient Rome, kept stretched from Mesopotamia to the Caspian Sea a battle line which for centuries cried, "You shall not pass!" When this empire fell, the Faith advanced. But a brief span, and those Christians became the Nestorian and Jacobite heretics. They flourished after a fashion, but later were brutally crushed by the Mongol and Tatar invasions of the thirteenth and fourteenth centuries. Finally, the Moslem swept all before him, and today we stand in the Hall of the Near East



HIS HOLINESS VISITING THE JAPANESE GOVERNMENT EXHIBIT

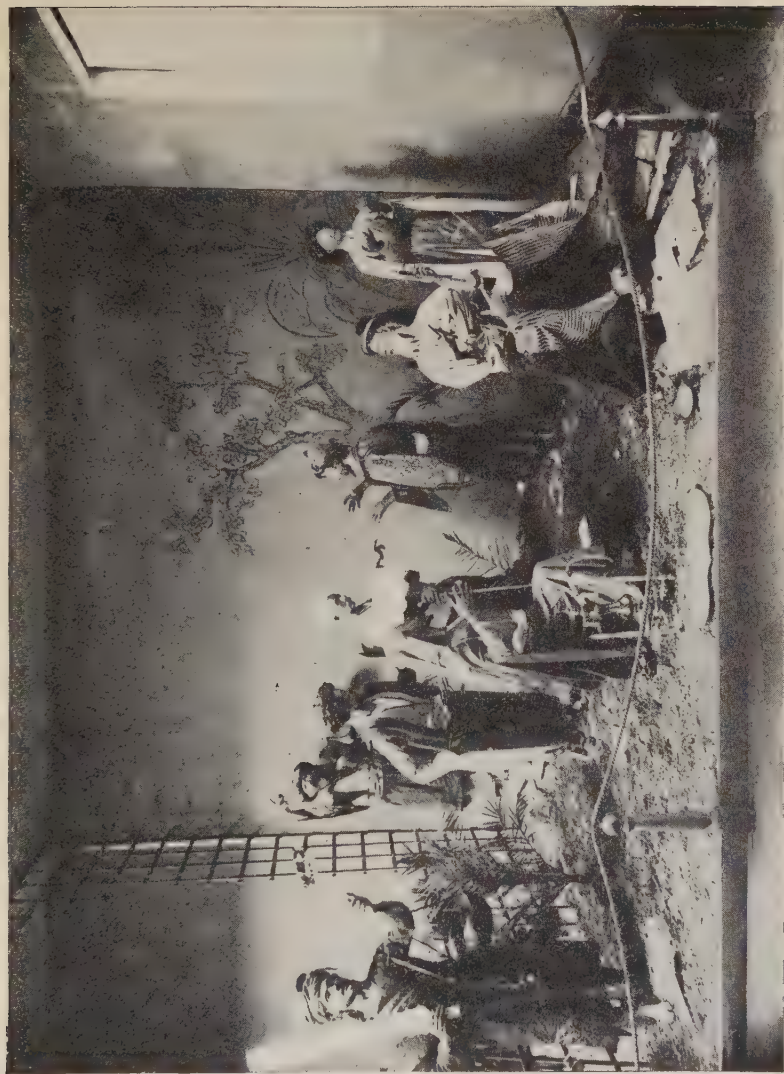
A Japanese Catholic priest is explaining the specimens.

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and look with a pang at the city of Constantine on the Bosphorus which, a century before Columbus discovered America, became the home of the Turk. The Armenian and Chaldean paid dearly, by centuries of heart-rending suffering, for their loyalty to the Faith of Christ.

The Exposition's most interesting exhibit from the Near East is the Bagdad Village, prepared by a Carmelite Brother who was a missionary for a score of years in Mesopotamia. It sums up quite skillfully the leading types of men and women in all Moslem lands. There are thirty-nine life-size models beautifully executed and portraying in turn a men's salon, a harem, part of a bazaar, the desert life, and the religious life. The little hall devoted to this presentation is one of the most attractive spots of the Exposition.

The Jesuit center at Beirut is the Near East's most substantial mission institute. The Society has in this Syrian city a small university and the best Catholic press of the region. In 1923, one hundred and forty-three thousand volumes were printed there, besides brochures and periodicals. A tri-weekly in Arabic, a monthly in Arabic, and an Arabic edition of *The Messenger of the Sacred Heart*, are its journalistic products, besides a French monthly for the university. Aside from a few such establishments, however, the Near East does not present any evidence of flourishing Catholicity. A few heroic missionaries—priests and nuns



A SECTION OF THE BAGDAD VILLAGE

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—are laboring there, but at present their efforts seem, on the whole, fruitless.

India, orient pearl in the British crown, is to be held, the Empire's guardians understand, not without tender nurturing. Hence we find on each side of this great country minor territories rated at the Foreign Office as buffer states—Afghanistan, Bhutan, Tibet, Nepal, Baluchistan, Siam. Afghanistan plays its part without much coaching, being bitterly Moslem and coldly averse to the entry of any outsider within its realms. On the line of the greatest age-old caravan routes, it should have been the path for the Faith to India, and possibly was the path of Saint Thomas. Today no missionary works within its confines.

A tiny exhibit in the China Hall represents Tibet, the great plateau in the heart of Asia which, with Nepal and Bhutan, lies at India's northern border as a barrier to Bolshevism. A line of hardy missionaries has traversed this land, the earliest recorded being the Franciscan, Odoric, in the fourteenth century, and the most famous being the Vincentians, Huc and Gabet. Explorers also have emulated each other in contriving to enter the forbidden land, freshest in the memories of men being the daring Swede, Sven Hedin. The Exposition's contribution is from the Paris missionaries, who for eighty years have camped, not in the country itself, but on the borders where the caravans pass from China to Lassa. Some four thousand Catholics are recorded



A CORNER OF THE INDO-CHINA EXHIBIT

Many beautiful specimens of native handiwork are assembled here.

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for this field, where every worker is a carefully chosen hero. Tibet proper is open in a limited way today, but the two neighboring countries, Bhutan and Baluchistan, together with Afghanistan, carry the distinction of being most tightly closed of all lands on the globe.

But leaving the arid Levant and desert inner Asia, let us travel out to the southeastern corner of the continent to Indo-China and discover why men's hearts warm and their faces light when they dwell on the hopes in the East. Indo-China proper is only a corner when we speak of Asia, but is twice the size of Texas and holds twenty-eight million people. We use the term here to mean Siam, the Malay Peninsula, Cochin-China, Tongking, Annam, Cambodia, Laos; the last five countries being embraced in the French possessions. This bit of the earth seldom gets a place in the headlines, but is important from the missionary's viewpoint as a rich field for souls.

Siam's church, now grown to ninety thousand, has a history reddened with martyrdoms, but its story is a modest one compared with other portions of this section, such as Annam and Tongking. Those countries saw persecution in 1700; in 1750; from 1830 to 1843; from 1850 to 1862. Yet the major portion of Indo-China's million and a quarter souls are from those fields, and the most numerous native clergy of the East is there—almost a thousand priests. The territory is the pride of the Paris missionaries, both because here they

“THE SWEET WATERS OF ASIA”

gave so much of their blood and because here their labor has borne such glorious fruit. The Hall of Indo-China is the work of this Society and of the Dominicans, who have four of the eighteen flourishing missions. The hall is for me one of the best loved spots at the Exposition, because of the sacred association with Bishop Hermosilla and the Dominican martyrs and the long line of prints on the walls representing the Paris missionaries, among whom is Blessed Theophane Venard, so dear to all Maryknollers, put to death in Tongking at the age of thirty-two.

If the world could only peep behind the scenes and learn at close range the stuff of which these pioneers were made! I came upon a little brochure in the Exposition store, entitled “Martyrs and Poets,” and thought to myself how splendid it would be if you, and you, and you, friends back in America, could con this book and get to the hearts of the army of men who have gone to death in Far Asia. The work is a collection of music and poetry written by the missionaries. One of the first selections, for instance, is entitled “To Joy,” and is a dashing, vigorous song by Monsignor Berneux, written in prison in Tongking in 1841, flinging contempt at the persecutions of the mandarins. It happened that he escaped death on that occasion and was sent from Tongking to Korea, where in 1866 he found himself in another persecution and that time won the palm.

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There are several songs by Theophane Venard, and a poem by Just de Bretenieres, martyred in Korea in 1866 at the age of twenty-seven. A missionary named Dallet lay sick in Paris when the news came of the Korean martyrdoms; a song he wrote at the time is printed. There is the song of a missionary to his mother; there is one "To my little sister Marguerite"; there are songs to Mary, Our Mother of Aspirants, Our Mother of Missioners, Our Mother of Martyrs; there are several poems of the campaigners to their fallen comrades. From such materials, rather than from statistics or official documents, one secures a true appreciation of the missioners. In them, as in the missioners' letters to dear ones in the homeland, are revealed glimpses of the apostolic love that has sent men singing into the forbidding lands of death.

There is one more item to mention before we leave southeast Asia. It is not the precious art of the people, the array of ancestor tablets, the exquisite mother-of-pearl work. It is a little pile of copy-books from a Sisters' school of Malacca in the Malay Peninsula. One of the secrets of the Exposition's success is the delight of missioners and people in all parts of the mission field at the thought of sending from their distant homes something that would stand within the halls of the Vatican and fall beneath the eyes of His Holiness. From this farthest tip of Asia this fact is splendidly revealed by these schoolgirl contributions. An ingenuous little



MODELS IN THE OCEANIA EXHIBIT

A Marist missionary baptizing with water from a sea-shell.

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letter written in French, holding first place in each book, shows the spirit of the young hearts preparing their work to journey over the seas to Rome.

"Most Holy Father," one reads, "everybody in the convent is working for the Pope. My companions have made some pretty things for you and I myself have made a box of very pretty beads. Pray for me, Most Holy Father." Then another: "Most Holy Father, I am still a pagan but I love the good God and I pray to Him every day. All my pagan companions also pray every day. We do not believe any more in idols or in the superstitions of our poor parents, but on account of them we cannot yet become Christians. We are too young. Pray for us, Most Holy Father." "Most Holy Father, my name is Marguerite Marie," begins a third; and then follows Marguerite's sweet tale of how she came to the convent at six, very unwillingly—"as a little savage," she says—but has come to love the Sisters with all her heart. But she has still many faults, she continues; she looks very, very spitefully at all who try to check her, and does not pardon very easily. "Bless me, Most Holy Father, that I may correct myself."

But now we have stayed too long on the mainland and must review with only a word the island world in the Pacific: the East Indies, Oceania, the Philippines, and Japan.

Malaysia, a term including the Indies, has fifty million inhabitants and one hundred and fifty dialects.



CANNIBALS PREPARING VICTIMS FOR THE FEAST

This scene was posed for the missionary's camera by natives of the Solomon Islands. In the days of man-eating, dead enemies were disjointed, stacked in piles, surrounded with hot stones, covered with grass, and baked. The fork attached to frame at left of the picture was actually used to eat human flesh.

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Moslems, Chinese, and wild tribes of the interior make up its peoples, all now under British or Dutch suzerainty. The exhibit for this part of the world is small, but an entire hall is given to Oceania, which Bishop Shahan of the Catholic University said was, for him, the most interesting of the whole Exposition.

Oceania is the term for some fifteen hundred islands which dot the Southern Pacific. Many of them were unknown to the outside world till the nineteenth century. Their peoples have the development of Africa's primitives, though each group varies in its degree of civilization. In the Exposition hall, marvelously plumaged feathered folk such as the bird of paradise, beautiful butterflies, impossible-looking dancing costumes, strange fetishes, bark cloth, battle clubs, all coöperate to tell the story of strange tribal peoples of the open who, as the Chinese say, are all their life long "combed by the winds and bathed by the rains." Here is the vanishing domain of the head-hunter, the witch-doctor, the cannibal. A large posed picture of the methods of the anthropophagite is ornamented with a fork which was used, in the palmy days before the coming of the European, for eating human flesh. Where Islam has not entered, these two million five hundred thousand are still open to the preaching of the Gospel. One quarter million are already within the fold. If we could but send a troopship of missionaries tomorrow, to occupy overnight those gems of the Pacific!

“THE SWEET WATERS OF ASIA”

From Oceania's hall we walk across an ilex-hooded terrace to the pavilion of the Philippines and Japan. The Philippines mean, to the American, Uncle Sam's biggest try in colony management, and to the world at large they have proven him a good experimenter. The whole of Eastern Asia, it is said, has felt the influence of our broad policies in the islands. There are some who feel they should blame Washington for the ninety thousand Protestants enlisted in this territory since 1900. Perhaps, however, given a few more decades, we can properly man the islands with clergy and begin a rugged rebuilding which will reveal the present sad plight as a blessing in disguise.

It is an interesting side light on Japan that, though there is perhaps no country outside Moslem lands in which the Faith has less promise of immediate advance than in the empire of the Mikado, there are few countries which have been more concerned about being properly represented at the Exposition than Far Nippon. A large exhibit has been sent by the Japanese Government itself, and a representative from Tokyo has visited the Exposition to censor its erection. It is hardly out of concern, however, for the hundred and eighty thousand Catholics among the empire's eighty millions, nor from any desire that the religion of Christ should flourish in the islands. Rather, the genius for diplomacy is revealed in this presentation. Korea (to which the Paris missionaries have welcomed new comrades in the



A BEAUTY SPOT AT THE EXPOSITION

Japan and Philippine Halls are at the left, China Halls at the right.

“THE SWEET WATERS OF ASIA”

Americans of Maryknoll) holds out present hopes for a more substantial advance for the Gospel. Already it contains more Catholics than its master state.

In all this vast territory which we have covered, there are a bare two million Catholics. The other five of Asia's seven million faithful are in China and India. This is natural, as seven hundred and fifty million of Asia's nine hundred million inhabitants are likewise in China and India. All remaining Asia has a population hardly thirty million greater than that which lives under the American flag.

CHAPTER VIII

A DIP INTO INDIA

THE whole world meets these days in the Exposition halls. This morning, His Eminence, Cardinal Bourne of London, paid a call of two hours; there were two bishops from Australia; a bishop from Ireland; a couple from Germany; two from Italy; one from the United States; and an archbishop and a bishop of the native Church of Malabar in India. This is not an extraordinary day; rather, Rome takes it quite for granted. Perhaps a few of the "contadini," the farmer folk among the pilgrims, stared a bit at the dusky skins of the Malabar bishops, but after some weeks in the atmosphere of the Eternal City most of us find the earth dwarfed to a bit of countryside.

There is the necessary inconvenience, rapidly being minimized, of some days or weeks of travel to touch at certain points of its surface. There is the unfortunate fact of retarded development in the dwellers of many parts, which leaves some of them for the time being even as low as the head-hunter stage. And there is, for the present, among some hundreds of millions, a rather bitter bias against Jesus Christ, due to our failure to



HONORED GUESTS

At the right of His Holiness is Cardinal Gasparri, Papal Secretary of State. At the left is Archbishop Marchetti-Selvaggiani.

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open the way for God's grace. But the globe is one, and rather tamely small, the thinker in world terms decides. Get away from the provincialism, he says, that calls for a shudder at the name of China, a start of horror at the thought of Africa, a sigh of vague helplessness at the "incomprehensible orientalness" of India.

There is a brotherhood of man, there is a universality of truth. Rome is the mountain height on which flares the beacon that is meant to light all continents and to unite all men. Not with the self-complacent, self-centered Westerner coolly placed on an upper plane, and the races of Asia gazing up from below. Instead, the accidents of deficient environment and education are to be removed, and it is to be discovered that the essential differences between the intelligence, the qualities of soul and heart, of the men of the whole globe are small indeed.

This is the frame of mind in which to enter the India halls. If you go to India thinking you are superior to the representative Indian, you will leave him disgusted and come away yourself chagrined. He will detest your ignorance; you will bewail it.

India, as we use the term, includes the great triangle suspended below the Himalayas, the island of Ceylon, and the countries of Burma and Bengal. It is three-quarters of the size of Europe and holds one-fifth of all the people on the globe. All but one hundred million are of the same Aryan stock as the European, a small

A DIP INTO INDIA

group of aborigines having claim to priority of occupation. Nations have swept like ocean waves from the North throughout the centuries: Greeks, Scythians, Huns, Persians, Afghans. Then came modest settlements of Portuguese, Dutch, English, French, Danes. "Why consider a few ships and some wee groups of pale-faced sailors?" the princes must have asked at their appearance. But the arms of one of the groups gradually gathered in all, and its king, on a distant island in North Europe, took the title, Emperor of India. These realms today constitute one-sixth of the British territory on the globe.

There is in India every type, from the wealthy overlords, savants, and skillful professional men, down to the bow and arrow men of the jungles of Assam. There are sallow debilitated peoples, and the handsome Sikhs of the Capuchin mission field in the Punjab—the major element in the British Government's Indian forces. There are one hundred and eighty languages and one hundred additional dialects. Seventy per cent of the three hundred and forty million are farmers, raising huge mountains of grain and other produce, but nevertheless in great part living forever poor. The astounding statement is made that eight out of ten of this world of human beings go to bed each night still hungry. In Burma and Ceylon, as many as one in five can read and write; but the average falls from this until, in the Chota Valley of the northeast, but six in every thousand are

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literate. The country totals but eighteen million six hundred thousand educated people.

We see two halls loaded with precious specimens from missions in every part of the territory, note the figure of three million Catholics, and are ready to pass on with a feeling of satisfaction. Be prepared, however, to hear that, aside from a bright spot in apostolic times, a few later sporadic efforts, each centuries apart, and the activity of the last fifty years, the only period of extensive missionary labor has been the one hundred and fifty years of Portuguese dominance beginning with the sixteenth century. The methods of the Portuguese are attacked, it is true. A shipload of captured pirates were given their choice of accepting Christianity or of being thrown into the sea; there was ruthless destruction of pagan temples, fouling of sacred pools, proscribing of pagan worship. But where the missionaries prospered best, force was not used. Instead, beautiful public ceremonies were held at the baptism of converts, and the great families gave their names and favor to the new Christians. Missioners were aided from the royal treasury, and the State showed that it regarded love for Christ as no matter of indifference.

When the Portuguese fell, great progress ceased, but not because kindly favor was essential to advance. The supply of missioners ceased, the support ceased, and other obstacles arose. By native priests and a few workers from Europe the old gains were in great part



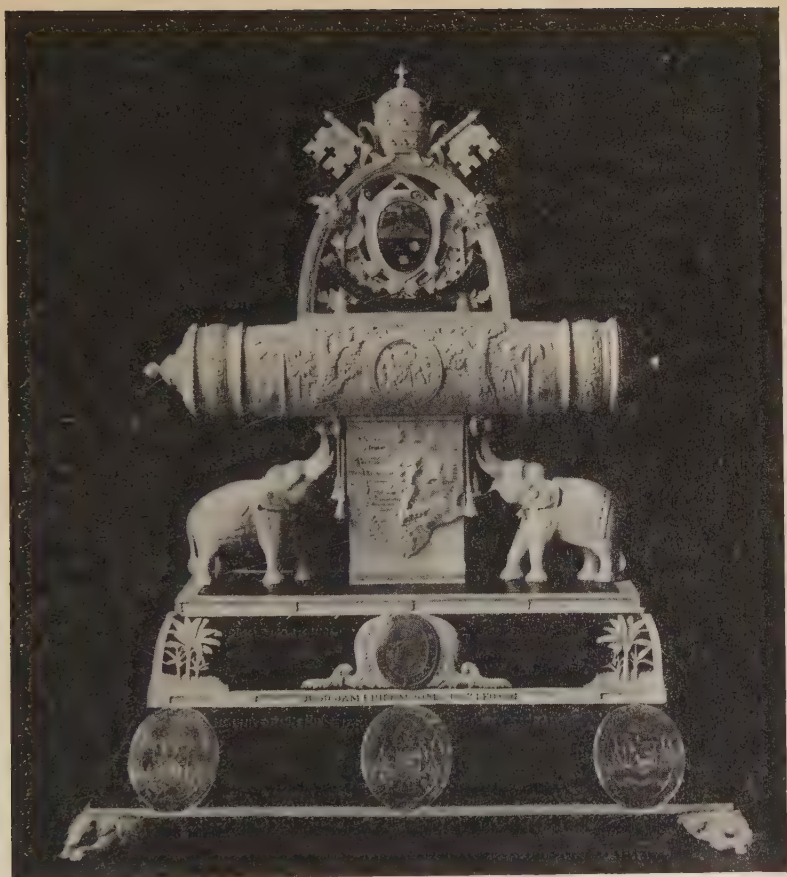
MEETING OF SAINT FRANCIS XAVIER AND BISHOP ALBUQUERQUE AT GOA, INDIA

This painting hangs in the Hall of History.

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held, and tiny thrusts forward were recorded now and then; but it can be said that only since the establishment of the Hierarchy in 1886 has a consistent movement been once more put on foot. A third of a million converts have been added in the last ten years. The Protestants in the same period have advanced by over half a million.

As in China, the bulk of the Catholics of India are in a few great centers, though the mission effort today is satisfactorily distributed throughout the country. Generally speaking, the nearer one gets to the tip of the great Indian triangle, the larger are the groups of the faithful. In the North, the ground is new, is harder to cover, presents greater obstacles through the influence of the Moslems. The most numerous single body is in Malabar and on the torrid coast of Coromandel. There Saint Francis Xavier labored among the pearl fishers. But worthy predecessor of the great Jesuit was the Apostle Saint Thomas, who is father of the Syrian, or Saint Thomas, Christians, a body of high caste Indians who have had the Faith as long as have the Romans. Today they number nearly half a million, with a rite of their own, forming about twenty per cent of the Catholics of India and about twelve per cent of Travancore in which they are found. One of my most constant companions during these months at the Exposition has been one of the six hundred Malabar priests—a doctor of divinity from a Roman university, a missionary



TESTIMONIAL TO THE HOLY FATHER FROM THE HIERARCHY OF THE SYRIAN CATHOLICS OF INDIA

The Indians of the Syro-Malabar Rite have a native archbishop and six native bishops, as well as over six hundred native priests.

The testimonial case is a beautiful product in ivory, silver, and gold.

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among the pagans of his district, a scholar of Indian Catholic history, and a charming priestly gentleman.

Next in importance to Malabar, from the viewpoint of numbers, are the old Portuguese and French possessions, parts of which still belong to those nations. Beautiful Ceylon, "the pearl of the Indies," has close to four hundred thousand Catholics. We may mention here that a Paris missionary, on hearing me express admiration for the exhibit of Colombo, the island's greatest diocese, remarked that this mission is reputed to be one of the best organized, not only in India, but in the whole mission field. The Oblates of Mary Immaculate have here, apparently, a star of glory comparable with that which they have won through their efforts in the Canadian Northwest. The best progress among the aborigines is in the Chota Nagpur mission of the Belgian Jesuits and the Hyderabad field of the Milan Fathers. A photograph of the strong resolute face of Father Lievens, in the Jesuit exhibit, is a simple tribute to this organizer, in 1889, of the Chota Nagpur work, which has resulted in almost two hundred thousand of those people entering the fold during the last thirty-five years.

As throughout the Exposition, in the India halls the land and its people hold precedence over the stressing of the mission work. It is only by search that we discover that thirteen bodies of religious orders, congregations, or societies are supplying mission priests; twelve

A DIP INTO INDIA

societies, mission Brothers; and sixty-four bodies, mission Sisters; and that in the land are thirty colleges, two hundred orphanages, one hundred foundling asylums.

One of the objects to catch the eye on entering the first hall is a mongoose coiled in deadly embrace by a cobra. Visitors stare in horror, and exclaim, "Oh, the poor mongoose!" However, if they know their Kipling, they may feel that the mongoose will win in the battle so graphically caught in progress by the clever mounting of these two specimens. A series of forty beautiful photographs gives a gripping story of India's famous elephant hunts. Specimens to the total of thousands tell other stories of animal life, of plant life, and, best of all, of human life.

For instance, from the Holy Cross mission in Bengal, field of our American priests of Notre Dame University fame, who have their mission seminary at the Catholic University in Washington, comes the model of a Hindu holy man, a *sannayasi*, sitting on his bed of nails. Near him stands a Buddhist monk, with shorn head, yellow robe, and begging bowl. From the Mill Hill mission in lovely Kashmir is a model of the Franciscan Missionaries of Mary at work among the tent dwellers. A group from the splendid Paris missions in the south shows Sisters teaching the natives to better their farm work; while another, from Burma, with a Sister in its midst, represents the pariahs, India's low



INDIANS PREPARING MODEL OF THE LAHORE CATHEDRAL

The Specimen is exquisitely done and required weeks of patient labor.

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caste millions who constitute one-sixth of her population.

Most students of India unite in saying that the two great evils which keep the country from deserving a place in the consortium of nations are caste and child marriage. Caste is already a byword for all that is shameful and unjust in the social cutting off of man from man. Child marriage is equally evil. By actual statistics, one girl of every seventy-two under five years of age in India is married; one in ten, between five and ten years; one in two, between ten and fifteen years; four in five, between fifteen and twenty years. Many a girl of India has brought into the world a dozen wee babes before the average American girl has finished her school days.

But just what may be the obstacles in India or any other mission country is accidental to the one great essential—earnest, organized missionary effort. Our day is seeing such effort soaring to hitherto untouched heights; and of even deeper import than the coming of the European is the swelling of the ranks of the native clergy. India's total of seventeen hundred and fifty-one indigenous priests is the highest of all mission countries; China standing next with one thousand and fifty-seven, and Indo-China third with one thousand and twenty-one. Africa has eighty-four, Japan and Korea eighty-one, giving a total of over four thousand for the mission field. Miserably low the figure still is, but

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let us be patient. Some five hundred years, and perhaps we can have the million native priests that are needed for the billion souls in non-Christian lands. And what are five centuries to a Church forever renewing its youth like the eagle!

Before closing, a thought on India's rulers. It will not be a breach of confidence to say that a priest with a responsible place in the Congregation of Propaganda told me, a short time ago, that his prayer each day is for the conversion of England. "Oh, if we but had England as a Catholic nation!" he said; and then went on to explain how splendidly encouraging for Catholic missionaries he thinks the attitude of Britishers in many corners of the globe.

There is no Anglophile, however rabid, who will dare defend without exception the British Empire's ethics in the history of her colonies. None will call her an active champion of the Gospel. And none will grant her a monopoly among the nations for whatever good is being done, though her opportunities far exceed those of all others. Perhaps her aid resolves itself into the simple old principle of *laissez faire*; but the fact remains, many observant missionaries claim, that in few missions not under the Union Jack—and one hundred and thirty-eight of our three hundred and sixty-seven fields are in British territory—are government policies healthier for the solid progress of missions. England at present is coming slowly to the Church at the rate of

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twelve thousand converts a year. If missions are to profit, may the prayer of the Roman priest soon be heard! Many moves in the strategy of conquering the pagan world for the Savior must be executed far behind the lines.



GUARDIANS, SAINT JOSEPH AND A TEMPLE DRAGON

The dragon is one of a pair sent from Peking by His Excellency, Archbishop Costantini.

CHAPTER IX

THE HALLS OF FAR CATHAY

FIFTEEN mission institutes have sent, from every part of the Chinese Republic, an assemblage of tens of thousands of items. These stand on either side of the aisle, a tenth of a mile long, from the entrance of the first China Hall to the exit of the second. Four societies each transported more than forty cases, over the great ocean lane which leads down the Pacific Coast of Asia to the Straits Settlements, across the Indian Ocean, through the Red Sea and the Mediterranean to Italy.

Chinese history begins at 2800 B.C. and during the centuries which preceded the birth of the Savior much that was worthy in art and in culture was attained. In the exhibit there are items to remind us of those centuries of yore. The Franciscan missionaries have a display of antique porcelains and metal work which dates from 1600 B.C., and one four-sided vase of striking beauty is the only specimen of its kind in existence. A collection of coins begins with the queer hatchet-shaped copper pieces of 1122 B.C. and is a more complete set than that in the British Museum, numbering in all six thousand six hundred and eighty-eight pieces. An

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American was recently refused his offer of approximately \$50,000 for it. Two old incense pots, sitting quietly on the floor of the display of the Roman Missionary Seminary of Saint Peter and Paul, sent up sweet perfumes to the gods thirty-five hundred and fifty years ago. A temple bell nearby first called Chinese to prayer in 1666 B.C.—thirty-five hundred and ninety-one years ago. The statement, “China is old,” takes on a new meaning to one standing here in the pavilions.

The silks, the ivory, the ebony, the bronzes, the porcelains, the cloisonné, together with exquisite specimens of needlework, of carving, of molding, of painting, prove beyond doubt that a skill of hand, an intelligence of mind, an ideal of soul, existed in the artists and artisans who produced these treasures.

However, it is not the things made, but the makers, who are the subject of the Exposition. The homes, the customs, the religions, of this one-fourth of the human race are displayed with no attempt to single out the queer things. The Paris missionaries have a series of very exact models of buildings and occupations, and several societies have beautiful specimens of Chinese furniture. The Salesians and the Saint Columban missionaries show the interior of a Chinese home; the Milan Fathers, a matrimonial party; the Scheut Fathers, a tent and tent dwellers of Mongolia. The Augustinians have a collection of the Chinese classics, and several societies show the products of nature. Milan has a large



A SECTION OF THE CHINA HALLS

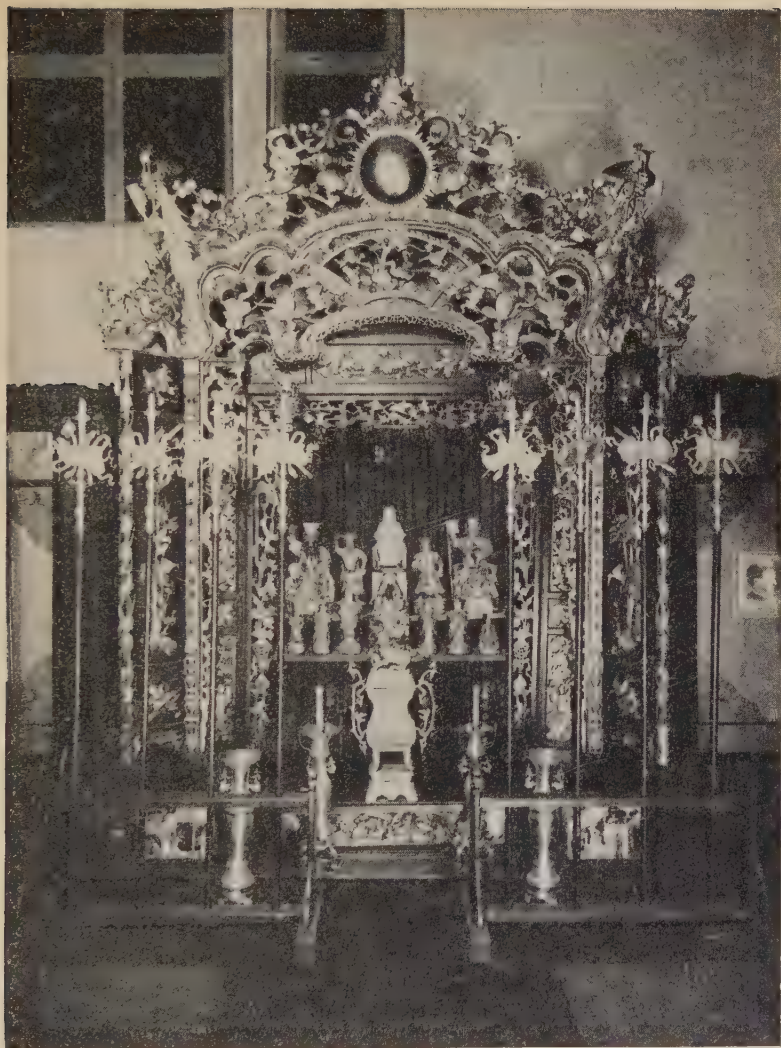
Three American exhibits are in this hall.

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display of Chinese actors' masks and the paper models burnt at funerals. The Vincentians and the Franciscans each have a rendition of the Buddhist concept of hell; the Paris Society has a great bronze Buddha from Canton; the Macao missionaries, a pagan shrine; while Maryknoll's *pièce de résistance* is an altar to the Buddhist Goddess of Mercy, Kwanyin.

It is interesting to observe how the concern of so many of the visitors for the people and for those who are bearing them the Gospel manifests itself. Most noticeable is the haste with which every missionary is surrounded as soon as he makes his appearance in the halls. For instance, a bearded Franciscan came in the other afternoon, and immediately a circle of earnest faces formed about him. In a few moments the group had from him a long and interesting story: he was a Belgian, he had been sixteen years in China, he knew the priest who had sent this object, he had such and such an intimate connection with that object—and then followed all manner of facts about the field. With the skill inherent in the sons of the Low Countries, he shifted from Italian to French, to German, to English.

In the Hall of Mission History and in the Hall of Martyrs we have learned of many of the figures who were great in carrying the Faith to China. John of Monte Corvino in the thirteenth century trekked overland from Rome to Peking, baptized six thousand souls, built two churches, and made a beginning for Christian



CHINESE ALTAR TO THE GODDESS OF MERCY

This altar to the Buddhist goddess, Kwanyin, is the centerpiece of the Maryknoll (Catholic Foreign Mission Society of America) exhibit. It was purchased from a dismantled temple in Kwangtung Province, China.

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life in the Chinese capital. A brief span, and his work was swallowed up. Saint Francis Xavier, in the middle of the sixteenth century, died at Sancian Island, facing China whose conquest was his dream. It was for his brother Jesuits, Ricci, Schall, Verbiest, and the others, to advance with the Cross to the capital once more and by superb skill to lay new Christian foundations. Dominicans, Franciscans, Vincentians, Paris missionaries, also had their part. An undulating history of peace and persecution has been the story since, the last great outbreak being the Boxer Rebellion in 1900.

A painting above the doorway in the first hall depicts the dastardly attack on the Franciscan Missionaries of Mary during this rise of fury; and photographs in the Manchuria section, each of a French mission Sister, bear the horrible but eloquent words, "Burnt alive by the Boxers." Scores more met death in the carnage of 1900, and individuals have suffered since. The latest of the hundred and seventy-three martyrs and confessors of the Paris Foreign Missions was Father Davenas, who was imprisoned and tortured in Tibet (considered a tributary to China) in 1924. The Belgian Franciscan pointed out the picture of Father Julian Adons, who was killed in 1922. As Father Adons set out on his last journey he asked the Belgian to accompany him, but for some reason the latter was unable to comply. "I, too, could have been massacred!" said the old veteran with a dry chuckle. I recall reading at



EXHIBIT FROM THE DIOCESE OF MACAO

The cases contain beautiful specimens of carved ivory, metal work, porcelains, and embroideries.

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Maryknoll another story of death, which a pen drawing in the Franciscan exhibit tells. A saintly padre of sixty-six, a Father Melotti, whose mission was but a day's journey from the Belgian's, was taken by bandits in the summer of 1924 and held for eighty-six days. The bandits, being attacked, tried first to move their prisoner, but when they were pressed too hard they shot him and left him by the roadside. He died the next day.

Despite these instances of suffering, the record for the past twenty-five years is consoling. Students of missions consider China the most promising field of the world today. Though the nineteenth century, with all its bloodshed, was able to raise the total of Catholics in the empire over half a million, since 1900 a new million and a half have been added, giving the Church in China an enrollment of two million two hundred thousand. The Republic, which has as its civil units the eighteen provinces, plus Mongolia, Manchuria, Tibet, and Turkestan, is divided into sixty-four vicariates and prefectures, containing twenty-four hundred priests, of whom over one thousand are Chinese. The Western missionaries represent at least eighteen different nations, the latest to contribute its sons and daughters being our own United States.

The story of the interrupted but persistent advance in the occupation of territory is illustrated at the Exposition by the history of the two provinces in which



BED FROM A WEALTHY CHINESE HOME

The bed is of richly ornamented lacquerware. It came from Ningpo, the center of the best lacquer work in China.

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Maryknoll has lately commenced work, Kwangtung and Kwangsi. The first missionaries in this region were the Jesuits, in the sixteenth century. The Dominicans and the Paris missionaries joined them in the seventeenth, and converts grew to thirty thousand. In 1732, Catholicity was proscribed, and the total of faithful dropped to seven thousand. Numbers of missionaries were put to death. In 1842, religious liberty was secured again, and the Paris missionaries took the territory. Now this area, containing thirty-seven million people, has been divided into seven missions, which total one hundred and thirty thousand Catholics. I felt very proud to find, at the end of the venerable record, the statement that the Americans of Maryknoll have taken over a sector of this ground so rich in past glories and future hopes.

The Exposition visitor, as I have observed him or her, has respect and admiration for the mission priest or Brother, but for the mission Sister there is a very special and tender affection. I recall, during the days of preparation last December, an old nun, bent with age and crippled with sickness, who came daily to watch the arrangement of the Jesuit exhibit. Now over eighty years of age, she had been one of the first six Sisters who, shortly after the missions attained their freedom in the middle of the nineteenth century, went out from France to build up the splendid body of Chinese virgins—now numbering two hundred and seventeen—who work in the Jesuit missions. She labored in China for



A SISTER (CANOSSIAN) RESCUING A CHINESE WAIF

This striking group stands in the Court of the Pine Cone.

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twenty years and then, broken in health, was ordered home, her superiors believed to die. She has lived on, however, through several decades, her heart exiled from its beloved work in the East, her thoughts and her prayers centered in the missions. It was a beautiful sight to see her, each afternoon at four, hobble to the door of the hall, helped by a Chinese nun who accompanied her, and into the papal gardens, where she knelt for the Holy Father's blessing as he passed. That blessing, too, I suppose, was offered for the missions. Most touching, however, was the reverence given her by all with whom she came in contact; Franciscan Missionaries of Mary, Sisters of Charity, men and women from many parts of the world, all crowded about her, all children in the sight of her years. The workmen would say to one another as she passed, "She is a missionary!" and follow her with reverential eyes.

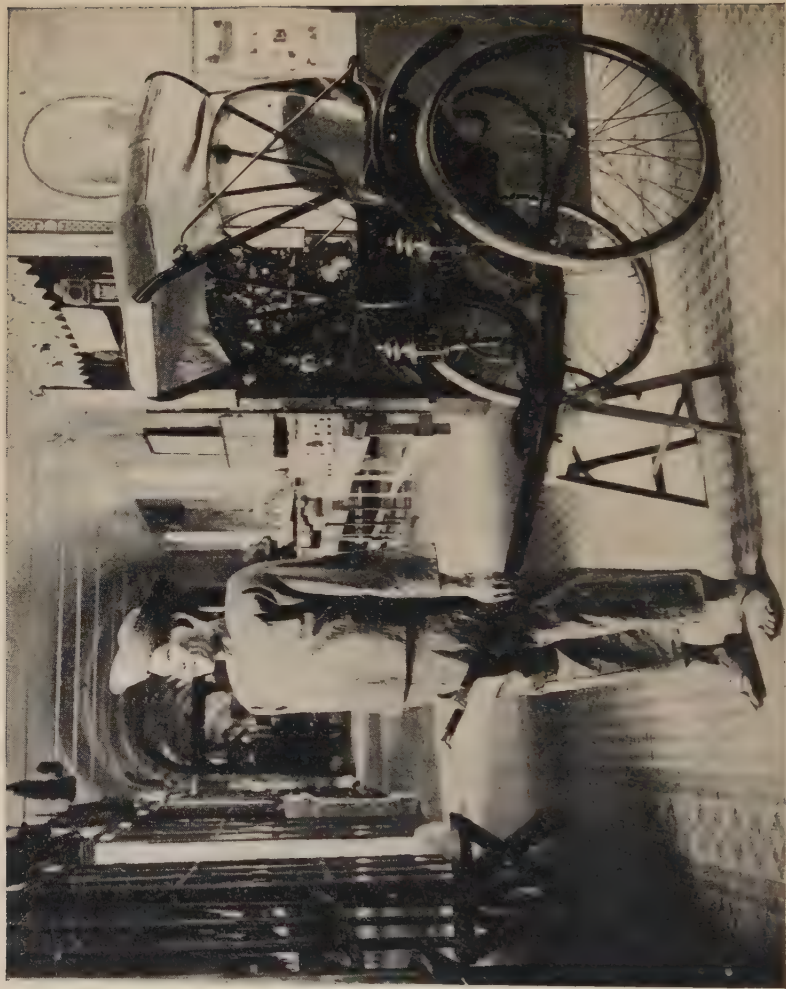
Many of the finest things displayed in the halls are the work of orphans or of orphanage graduates. There is a set of vestments, for example, made by pupils of the Sisters in Shanghai, showing exquisite needlework and valued at \$1,300. The work of the orphanages for boys stands out even more strongly. The third greatest Jesuit mission in the world, ranking next to Calcutta and Madras, is at Shanghai, and the woodcarving, the paintings, the metal work, from its establishments make us marvel. All except one of a series of eighty carved pagodas, some five and six feet high, had to be left in

THE HALLS OF FAR CATHAY

China, due to lack of display space. A duplicate of the set went to San Francisco for the Panama-Pacific Exposition in 1915 and is now owned by the Field Museum of Chicago. One of several attractive paintings is our Blessed Mother robed in the official costume of the Empress of China—the work of a Chinese artist.

A modern system of education is blundering into action in China today, the attempt of weak and often wrongly prepared new leaders. The Church looks with favor on those aspirations to better training, but regrets the godless influences which have had their part in molding the new program. The Catholic policy will continue the same in the East as it has been in the West, namely the building up, at however tremendous a cost, of a system of schools which will nurture faith as they implant secular knowledge. Catholic Brothers and Sisters in China have aided valiantly in initiating such a system, but it is to be emphasized that at present the progress is decidedly elementary. Most missionaries have made a splendid start with primary schools. However, a Jesuit missionary told me emphatically, as we stood here in the halls one day, that if Catholicity is to have “face” in China, to number some besides paupers and peasants among its followers, to have members of position who can influence great masses to look favorably upon the Church, higher education is imperative.

The societies of priests, Brothers, and Sisters from America now represented in China approximate



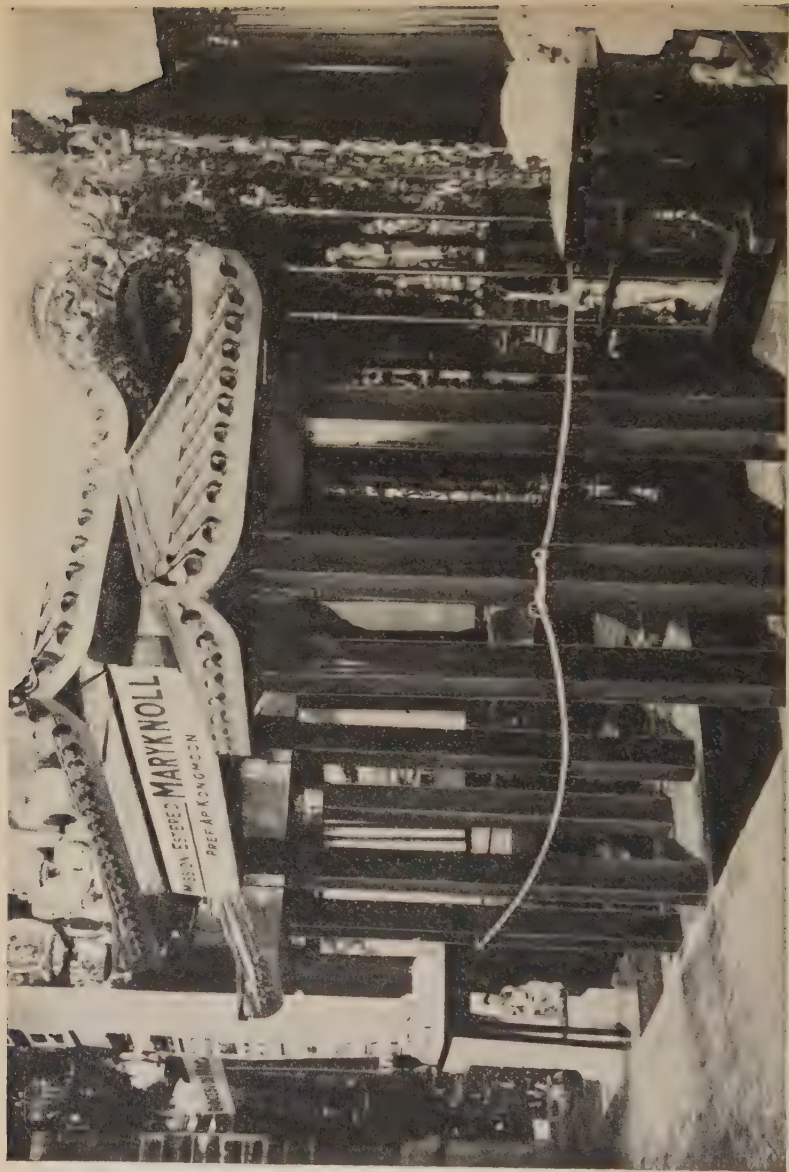
A CHINESE RICKSHAW COOLIE

This model is part of the exhibit of the Saint Columban Fathers.

THE HALLS OF FAR CATHAY

twenty. That they have been more important in their promise than in their accomplishment up to the present, is very evident to any visitor to the Exposition. Now and then people who have passed through the halls assure me that they saw no sign of any American society. Normal powers of observation, however, will reveal three distinct American exhibits—those of the American Passionists, Saint Columban's of Omaha, and Maryknoll. Several other American bodies are given mention; still others are not. When there is an entire absence of recognition, it is, I believe, because, being newly in the field, the societies concerned have not had the organization to send display material. This is unfortunate. Americans are an important class of visitors to Rome, and their pride is hurt, and consequently their interest dulled, to find so little mention of any homeland efforts.

Of course, we are only of yesterday. Maryknoll, people say, is quite phenomenal, but only because, being but fourteen years old, it has eighty priests, Brothers, and Sisters in the field, and a total of over five hundred members and candidates. Its first missionaries reached China in 1918. Official standing as a prefecture apostolic was granted to the new American mission in August, 1924, when "young Father Walsh"—James E., of Cumberland, Maryland—was made head of the Kongmoon Prefecture, a territory almost the size of New England, containing about eight



BOOTH OF THE CATHOLIC FOREIGN MISSION SOCIETY OF AMERICA (MARYKNOLL)

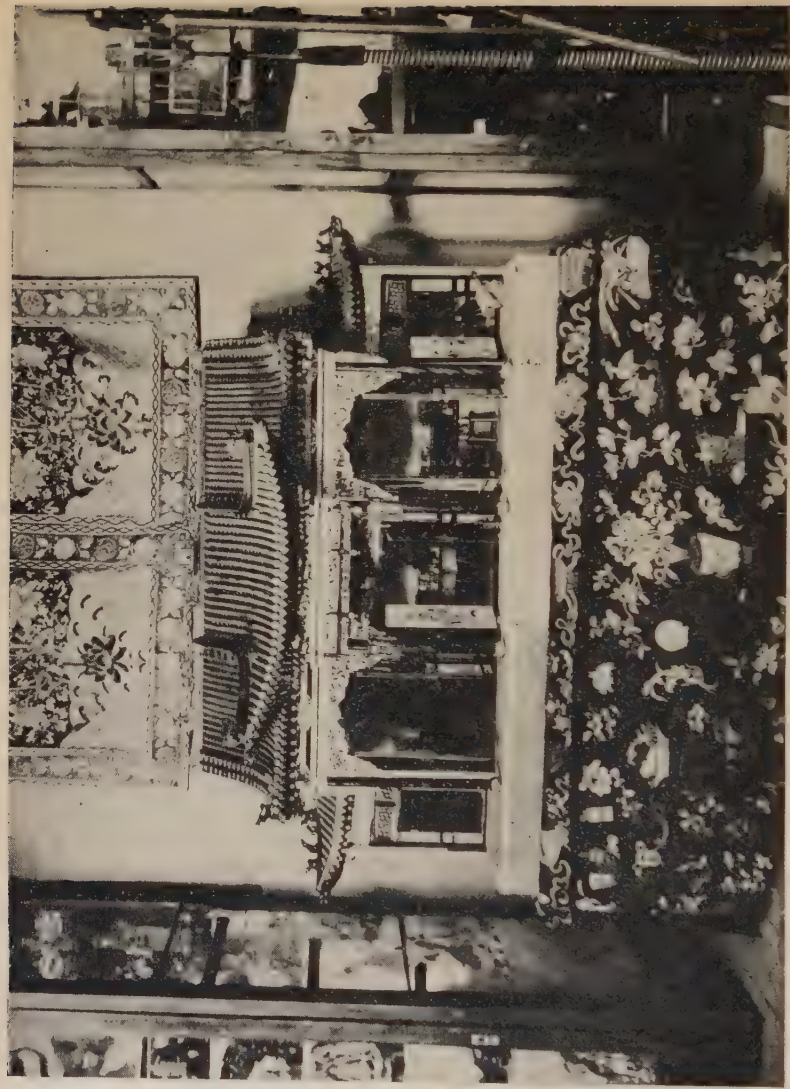
The Buddhist altar to the Goddess of Mercy may be seen at the back.

THE HALLS OF FAR CATHAY

million souls, some seven thousand of whom are Catholics. Three from among the Maryknoll forces—the saintly Father Price of North Carolina, Father Hodgins of Brooklyn, and Sister Gertrude Moore of New York—already have finished their course and lie beneath China's soil as Maryknoll's first offerings. Fifty-four Maryknollers are in this territory, the others being in Korea.

The Passionists and Saint Columban's missionaries have splendid contingents of priests in the field. The Passionists have American Sisters of Charity as auxiliaries, while the distinctly American congregation of the Sisters of Loretto are with Saint Columban's. Some one has figured the total of American forces in China as about two hundred. This is hopeful. We have read so long of our Protestant countrymen crossing the Pacific by boatloads that it is a pleasure now to read, occasionally, of a band of two dozen or more Catholic missionaries sailing on the same vessel. This happened twice in 1924.

Once converted, the Chinese are as genuinely Catholic as the best among us in Europe or America. In the little cemetery at Chala, outside Peking, have been piously gathered the bones of some six thousand native martyrs killed by the Boxers, the victims in the region about the capital alone. There were recently placed in the Exposition library, from the hand of Father Jean-Marie Planchet of Peking, two volumes of documents.



MODEL OF THE OLDEST CATHOLIC CHURCH IN CHINA

During part of the nineteenth century this church was used as a pagan temple. It is now restored and is in the care of the Jesuits of Shanghai.

THE HALLS OF FAR CATHAY

relating to these martyrs, and the story they tell turns us back to the ages of the first persecutions. "I am a Christian!" cried victim after victim of the Chinese torturers, just as in the days of the prætors of Rome.

"Sacred Heart of Jesus, Thy Kingdom come in China!" is the invocation of the Crusade of Prayer for the conversion of Far Cathay. As we leave the China halls, the words mount to our lips.

CHAPTER X

THE LESSON LEARNED

THIS morning I slipped away from the Exposition for a while, down to the Vatican Palace. An open-sesame in the form of a tessera from a French missionary secured me entrance to the Hall of Consistories for the official announcement, in the presence of His Holiness, that the Korean martyrs are eligible for beatification.

A Catholic journalist from the *New York World* sat by my side and we exchanged expressions of amazement at the endurance of Pius XI under the tremendous strain of his Holy Year program. During April alone he received seventy-nine pilgrimages, and the following months will see the numbers heavily increased. His welcome to each is no empty formality. To some groups he has spoken as long as thirty-five minutes; and though parties have numbered thousands he ordinarily offers his hand to each member individually. Add to these pilgrimages the weekly beatification or canonization ceremonies, the business meetings with the hierarchy from the whole world, and the tide of communications which pours unendingly from every corner of the globe

THE LESSON LEARNED

to the desk in the Vatican, and one may form some idea of the preoccupations of the white-robed Father of Christendom.

In the face of it all, though His Holiness sometimes appears fatigued to the point of exhaustion, as he did this morning, his serene gracious poise is indestructible. "*Sempre calmo*," is the characterization of him that is murmured through the corridors of the Vatican—"always calm." One of his secretaries hunted in vain for a special Holy Year medal which was to be a gift to a visitor. "I put it down in a fluster, Your Holiness, and I cannot now locate it." "But why a fluster?" was the gentle reply. "There is never occasion for a fluster."

Tired though he was this morning, his face lighted and his voice thrilled as he spoke of the Korean martyrs. He paid a delicate tribute to the clear and elegant French of Archbishop de Guebriant, Superior-General of the Paris Foreign Missions, who, after the reading of the decrees, reviewed the Korean Church's history of heroism. There was nothing to add, the Holy Father said, but one word and this from the depth of his heart—the profound joy that was his to witness the entrance of another nation into the Church's martyrology.

Amid the flashing helmets of the giant Noble Guards, who shield him with the greatest of care, Pius left. I bid good-by to my journalist friend, Mr. McNally, and left also.

But a new vision of the eternally entrancing beauty



THE EXPOSITION LIBRARY OF MISSIONS

THE LESSON LEARNED

of that fair daughter of God, the Catholic Church, went with me. I have pondered over it—lived on it—since. Here before the Throne of Peter has come for me the climax in the flow of those unsayable, unwritable, inexpressible lights which, for one who lives awhile amid the things missionary of this Holy Year, slowly make their rendezvous in the chambers of the heart and image there the loveliness of the Spouse of Christ. And after a moment with this morning's matchless glimpse of the Household of the King, let us take leave of the Exposition.

The Exposition, you know, was meant most of all as an instrument of interpretation for the Church. That curious twist of things that lets men picture a vista of Western World cities—European or American—with Western World houses of worship, Western World peoples, Western World priests and bishops, as the Kingdom of God on earth, and leads them to tack on, as anomalous appendages, the Catholic bodies of Asia and Africa, is an offspring of lopsidedness of mind—due to thoughtlessness perhaps, indifference perhaps, self-centeredness perhaps—that has led men to forget that the Faith is theirs by priority of time only, and not of right.

Pius XI calls back from this wrong view all those of us who have strayed to it; and he accomplishes his purpose by an Exposition. The lesson of the mission specimens behind the Vatican is not, as some think,

THE VATICAN MISSION EXPOSITION

the scholarship of the missionary. They reveal him, it is true, as a student of the human race, as a geographer, as a scientist, as an analyst of the languages, the religions, the customs, of the globe. The Hall of Ethnology is a triumph in its line and a monument to the learning of the remarkable group of missionaries with headquarters at the Vienna house of the Society of the Divine Word; it is a reflection, too, of the thoroughness of training and of organization in this Society, which has led us to admire its American branch at Techny. The Exposition library, with its twenty thousand volumes under the librarian, Father Streit, and the Exposition *Revista's* products of learning under the leadership of His Holiness' successor in the Ambrosian Library, Monsignor Grammatica, are features which reveal the intellectual depth, the solidity, of the Church's movement for world conversion. But this is not the great lesson of the display in the Papal Gardens.

Again, the Exposition's first aim is not to draw up in battle array long lines of organizations who train missionary men or women, nor to tabulate those associations in every Christian land which by securing material aid act as the quartermasters of the missionary forces. We are happy to see that such a new-born body as the Medical Mission Section of the Catholic Hospital Association of the United States and Canada, with its place in the Hall of Medicine, is welcomed to the company of mission promoters. That whip of the college men and



THE HALL OF MEDICINE

An excellent study of the diseases encountered in mission lands was prepared for this hall by a body of scholars led by Doctor Franchini of Milan.

THE VATICAN MISSION EXPOSITION

women of the United States, the Catholic Students' Mission Crusade, by its place at the Exposition not only has been a source of information regarding the vigorous initiative of our American student life, but promises to inspire counterparts to its organization in several countries of Europe. Yet none will call such work, however valuable, a major accomplishment of the Exposition.

The revealing of depth of soul, wealth of sacrifice, and, most of all, of catholicity of love, as the basis for the reigning of the Cross, is the most glorious prerogative of the missionary life of the Church. The Exposition is a source for just this inspiration and this is its crowning achievement. The ceremony in the Vatican has made me realize this more keenly than ever. The summary of the Korean martyrdoms laid before His Holiness this morning was but a pattern of the Catholic glories of almost every people of the earth, a likeness of the days of persecution in old Rome, a sermon on the oneness of the human race in the capacity of all peoples to accept the Faith whose font is Calvary.

A devoted missionary and princely gentleman, in whose veins flows the blood of one of France's finest families, greatest of whose ancestors was the Marshal de Guebriant, stood before the Throne of the Fisherman and read the account of three sons of Old World Catholicity. One in 1836, one in 1837, the third a brief span later, moved up from the perilous missions

CROCIATA MISSIONARIA DI STUDENTI CATTOLICI
 DIFFUSA IN 3000 SCUOLE E COLLEGI DEGLI STATI UNITI
 500000 MEMBRI



EXHIBIT OF THE CATHOLIC STUDENTS' MISSION CRUSADE

This work of American students for missions has attracted great attention in Europe and promises to prove the inspiration of several similar movements on the Continent.

THE VATICAN MISSION EXPOSITION

of China and Indo-China to the still more hazardous field of Korea and secretly penetrated its confines. Ardent believers welcomed them. But a Judas betrayed the bishop, and a furious king vowed death to every Christian within his territory. The bishop, Monsignor Imbert, prayed for light to stave off the blow about to strike his flock, and determined upon a solution. He wrote to his two priests: "The good shepherd giveth his life for his sheep. If you are not yet gone, come and join me."

Two knights of the Cross, Father Maubant and Father Chastan, crept quietly from the cache in which they were hiding, and wrote together a letter to the Christians of Korea, and a second to their Superior in Rome, the Prefect of the Congregation of Propaganda. To their confrères in far-off Paris went a third message, a fond farewell and a plea that to this land whose soil would soon drink up their life-blood, others would follow to catch the torch they flung them. Then, in the hope that their holocaust would slake the ruler's thirst for blood, they gave themselves to the soldiers and went with their bishop to death.

But their move was partly in vain. The persecution continued. And so we pass from a tale of Old World heroism to the sublime sacrifices of an infant Christianity. Seventy-six men, women, and children were among the slain and were, under Pius IX, declared Venerable. At their head was the first of Korea's native priests,



ANDREW KIM, FIRST NATIVE PRIEST OF KOREA, MARTYRED
IN 1846

This painting is the work of a young Korean artist. It hangs in the
Bishop's house at Seoul, Korea.

THE VATICAN MISSION EXPOSITION

Andrew Kim. Among the others were such exquisite flowers as Columba Kim, whose story ranks her with the great Saint Agnes.

I stood this afternoon in the Exposition and talked with a Negro priest of Ethiopia; and in the course of the last twenty-four hours have talked with, sat with, or passed by on the street, Catholics of India, China, Indo-China, and Japan. Read Christianity's story in each of these countries, meet their Christian children today, then go aside and dream awhile, and build a kingdom in your mind, a kingdom with a Savior leading all and a world-united people following—a people one, without rank, caste, class, or color-line. This is the true vision of the Kingdom of God.

“May the oldest Churches never cease to furnish to the youngest, models of sanctity,” ended the missionary archbishop this morning, “and may the youngest Churches become more and more worthy of their ancestors, to the end that both may console her who is the mother of all, the Holy Roman Church, and him, its chief, the gloriously reigning Pontiff!” The sentiment can hardly be improved upon for one bidding adieu to the Vatican Mission Exposition. A prayer then, for its founder, Pius XI, Vicegerent on earth of the First Great Missioner, Jesus Christ!

THE WORLD'S EIGHT CHAR THE ROLL OF

1 NORTH AMERICA

CATHOLICS
(MISSION)

675,991

UNDER INSTRUCTION¹

5,031

NON-CATHOLIC CHRISTIANS²

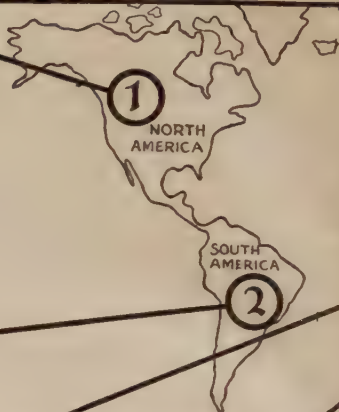
4,927,033

NON-CHRISTIANS

6,306,502

¹ Term used here is substitute for catechumens.

² Includes schismatics.



2 SOUTH AMERICA

CATHOLICS
(MISSION)

1,974,787

UNDER INSTRUCTION¹

6,905

NON-CATHOLIC CHRISTIANS²

294,232

NON-CHRISTIANS

667,469

¹ Term used here is substitute for catechumens.

² Includes schismatics.

3 AFRICA

CATHOLICS
(MISSION)

2,666,212

UNDER INSTRUCTION¹

817,741

NON-CATHOLIC CHRISTIANS²

17,958,100

NON-CHRISTIANS

120,734,501

Term used here is substitute for catechumens.
Includes schismatics.

4 INDIA

CATHOLICS
(MISSION)

2,906,858

UNDER INSTRUCTION¹

85,885

NON-CATHOLIC CHRISTIANS²

1,532,704

NON-CHRISTIANS

284,198,560

¹ Term used here is substitute for catechumens.
² Includes schismatics.

Russia, Scandinavia, the Balkans, and the Near East are likewise mission fields, but are not listed here. It is important to note that these statistics deal only with strictly mission peoples. In the Americas, of which North America includes Central America and the West Indies, the mission peoples are the Indians, Eskimos, and Negroes. The term *Pacific Islands* here includes Oceania, the East Indies, the Philippines, and Australia, but excludes the non-mission peoples of the Philippines and Australia. This distinction is made by Father Arens, S.J., who has prepared the statistics for the

Vatican Mission Exposition. The
Note that considering the world's dominant in power but are outnations. The great congested areas of India, and Japan, and — a very these areas is heavier than in any China, one authority forecasts, with Great religious classes in the first, Christianity, claims 34.2 per

EAST MISSION FIELDS

ONE THE RELIGIONS



8 JAPANESE EMPIRE

CATHOLICS
(MISSION)

187,450

UNDER INSTRUCTION¹

4,974

NON-CATHOLIC CHRISTIANS²

284,959

NON-CHRISTIANS

82,880,752

¹ Term used here is substitute for catechumens.

² Includes schismatics.

5 INDO CHINA

CATHOLICS
(MISSION)

1,340,773

UNDER INSTRUCTION¹

33,416

NON-CATHOLIC CHRISTIANS²

175,270

NON-CHRISTIANS

51,274,000

¹ Term used here is substitute for catechumens.
² Includes schismatics.

6 PACIFIC ISLANDS

CATHOLICS
(MISSION)

959,328

UNDER INSTRUCTION¹

27,289

NON-CATHOLIC CHRISTIANS²

878,776

NON-CHRISTIANS

51,766,922

¹ Term used here is substitute for catechumens.

² Includes schismatics.

7 CHINA

CATHOLICS
(MISSION)

2,251,849

UNDER INSTRUCTION¹

553,201

NON-CATHOLIC CHRISTIANS²

352,464

NON-CHRISTIANS

463,369,200

¹ Term used here is substitute for catechumens.

² Includes schismatics.

es given are those of 1923.
whole, Christian nations are
and two to one by non-Chris-
tians. The fact is that the
fact — the birth-rate in
land. By natural increase
half a billion souls in 1950.
can be reduced to ten. The
of living men (Catholics 16.5

per cent, Protestants 10.4 per cent, Schismatics 7.3 per cent). Of the
remaining peoples, all but 11.4 per cent (54.4 per cent) belong to the
six great oriental beliefs: Mohammedanism, Hinduism, Taoism, Con-
fucianism, Buddhism, Shintoism. The primitives of the earth, who
hold various forms of nature worship classified under the term *Animism*,
number not quite 10 per cent. About $\frac{1}{4}$ of 1 per cent are Jews; and the
1 per cent remaining (approximately 16,000,000) fall in the miscella-
neous box. For breadth of diffusion, Moslemism stands next to
Christianity.

THE WORLD'S EIGHT G CHART MISSION P

1 NORTH AMERICA

| PRIESTS | |
|------------|--------|
| FOREIGN | NATIVE |
| 709 | 2 |
| BROTHERS | |
| FOREIGN | NATIVE |
| 247 | — |
| SISTERS | |
| FOREIGN | NATIVE |
| 1,543 | 407 |
| CATECHISTS | |
| 412 | |

2 SOUTH AMERICA

| PRIESTS | |
|------------|--------|
| FOREIGN | NATIVE |
| 546 | 64 |
| BROTHERS | |
| FOREIGN | NATIVE |
| 273 | 19 |
| SISTERS | |
| FOREIGN | NATIVE |
| 610 | 287 |
| CATECHISTS | |
| 597 | |

3 AFRICA

| PRIESTS | |
|------------|--------|
| FOREIGN | NATIVE |
| 2,624 | 145 |
| BROTHERS | |
| FOREIGN | NATIVE |
| 1,508 | 90 |
| SISTERS | |
| FOREIGN | NATIVE |
| 5,537 | 966 |
| CATECHISTS | |
| 26,311 | |

4 INDIA

| PRIESTS | |
|------------|--------|
| FOREIGN | NATIVE |
| 1,421 | 1,813 |
| BROTHERS | |
| FOREIGN | NATIVE |
| 283 | 366 |
| SISTERS | |
| FOREIGN | NATIVE |
| 1,920 | 3,224 |
| CATECHISTS | |
| 9,587 | |

Summing up these figures: Foreign priests 8632, native priests 4075, a total of 12,707; foreign Brothers 3183, native Brothers 832, a total of 4015; foreign Sisters 12,933, native Sisters 11,157, a total of 24,090; lay helpers, a total of 65,641. This gives a total of 24,748 foreign missionaries and, omitting the lay helpers, 16,064 consecrated native workers. There is a grand total of 106,453 people employed in the conversion of these eight pagan fields which comprise the bulk of the non-Christian world.

For a native priesthood, India and the Catholic population, Indo-China may be said to have the best developed native priesthood. As Indo-China also has the most numerous native foreign priests in India and Indo-China also has the most numerous foreign Brothers in India and in Indo-China, the number of foreign Sisters in India and Indo-China is also the largest.

Africa is relatively best staffed, with the largest number of foreign priests and Brothers.

AT MISSION FIELDS

WO PERSONNEL



JAPANESE EMPIRE

| PRIESTS | |
|------------|--------|
| FOREIGN | NATIVE |
| 249 | 82 |
| BROTHERS | |
| FOREIGN | NATIVE |
| 67 | 86 |
| SISTERS | |
| FOREIGN | NATIVE |
| 263 | 206 |
| CATECHISTS | |
| 2,136 | |

INDO CHINA

| PRIESTS | |
|------------|--------|
| FOREIGN | NATIVE |
| 562 | 1,040 |
| BROTHERS | |
| FOREIGN | NATIVE |
| 190 | 50 |
| SISTERS | |
| FOREIGN | NATIVE |
| 718 | 3,513 |
| CATECHISTS | |
| 6,502 | |

PACIFIC ISLANDS

| PRIESTS | |
|------------|--------|
| FOREIGN | NATIVE |
| 770 | 11 |
| BROTHERS | |
| FOREIGN | NATIVE |
| 411 | 34 |
| SISTERS | |
| FOREIGN | NATIVE |
| 1,345 | 273 |
| CATECHISTS | |
| 2,765 | |

CHINA

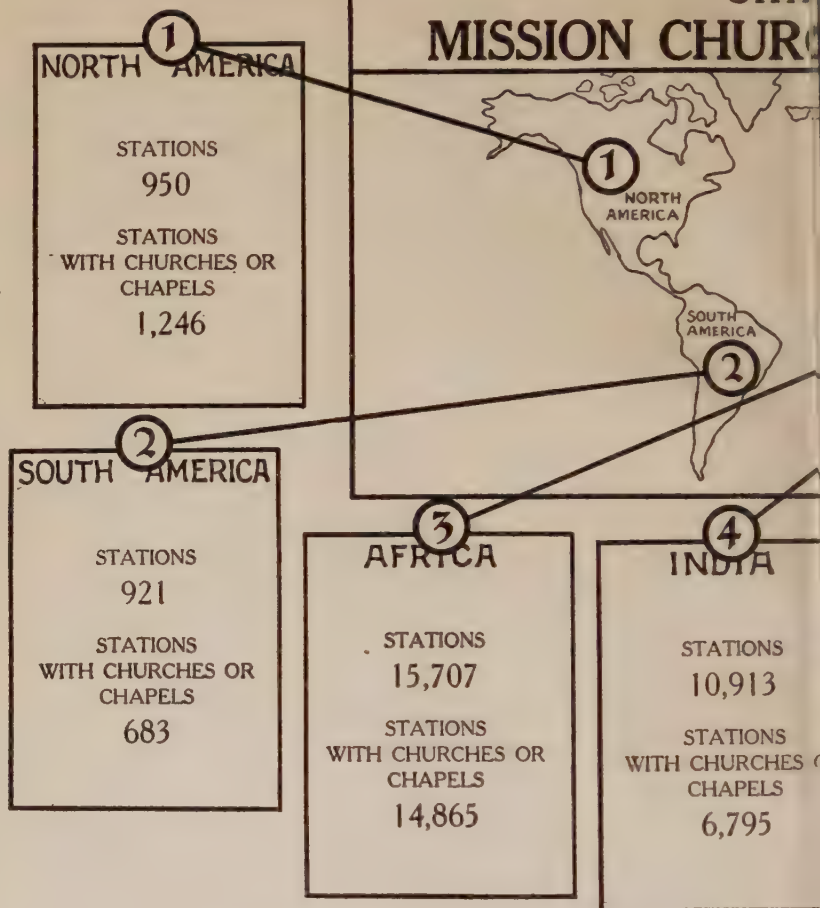
| PRIESTS | |
|------------|--------|
| FOREIGN | NATIVE |
| 1,731 | 938 |
| BROTHERS | |
| FOREIGN | NATIVE |
| 204 | 187 |
| SISTERS | |
| FOREIGN | NATIVE |
| 987 | 2,281 |
| CATECHISTS | |
| 17,331 | |

best figure; but relative to the most satisfactory showing. Sisters, it can be regarded as Native priests outnumber native Brothers outnumber Japanese Empire; native Sisters Indo-China, and China. one priest, Brother, or Sister

for every 13,000 pagans; while Japan is poorest equipped, with one for every 86,000 pagans. We are to take into account, of course, that the activity of a Brother or a Sister cannot be as effective as that of a priest.

Women apostles, our foreign mission Sisters, outnumber men apostles, our priests and Brothers, by over a thousand. The total "foreign" body is slightly larger than the force of telephone operators in New York City.

THE WORLD'S EIGHT CHA MISSION CHURCH



The total of 66,352 stations in the fields would provide, if the surface of the earth permitted, a stopping place every third of a mile around the globe. There is an average of five stations to a mission priest, and four churches or chapels of some nature, the total of churches and chapels being 54,517. In South American missions there is a station for every 3200 mission people; in Africa one for every 9000 natives; in China one for every 17,000.

In the whole United States there is an average of three churches for

REAT MISSION FIELDS

THREE ES AND CHAPELS



8 JAPANESE EMPIRE

STATIONS

1,580

STATIONS
WITH CHURCHES OR
CHAPELS

578

7 CHINA

STATIONS

27,329

STATIONS
WITH CHURCHES OR
CHAPELS

11,561

5 INDO CHINA

STATIONS

6,458

STATIONS
WITH CHURCHES OR
CHAPELS

6,399

6 PACIFIC ISLANDS

STATIONS

2,484

STATIONS
WITH CHURCHES OR
CHAPELS

2,390

every four priests. Though China and Indo-China, by combining, can show a total of churches larger than that of the United States (United States Catholic churches are 17,146), there is, as we need not be reminded, a decided difference in the size and quality of those here and those in the East.

One society, the Catholic Church Extension Society, has built almost as many mission churches in American territory as there are Catholic places of worship in all the Pacific Islands and the Japanese Empire.

THE WORLD'S EIGHT MISSION

1 NORTH AMERICA

PRAYER SCHOOLS

| | |
|--------|--------|
| NUMBER | PUPILS |
| 6 | 606 |

LOWER SCHOOLS

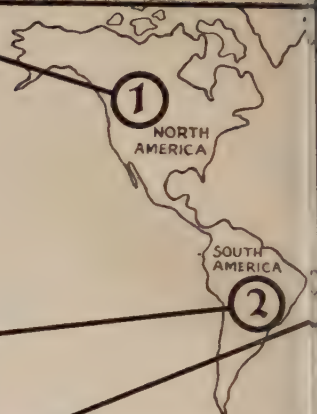
| | |
|--------|--------|
| NUMBER | PUPILS |
| 527 | 64,172 |

PROFESSIONAL SCHOOLS

| | |
|--------|--------|
| NUMBER | PUPILS |
| 34 | 787 |

HIGHER SCHOOLS

| | |
|--------|--------|
| NUMBER | PUPILS |
| 25 | 1,416 |



2 SOUTH AMERICA

PRAYER SCHOOLS

| | |
|--------|--------|
| NUMBER | PUPILS |
| 37 | 5,566 |

LOWER SCHOOLS

| | |
|--------|--------|
| NUMBER | PUPILS |
| 732 | 53,235 |

PROFESSIONAL SCHOOLS

| | |
|--------|--------|
| NUMBER | PUPILS |
| 12 | 464 |

HIGHER SCHOOLS

| | |
|--------|--------|
| NUMBER | PUPILS |
| 18 | 1,948 |

3 AFRICA

PRAYER SCHOOLS

| | |
|--------|---------|
| NUMBER | PUPILS |
| 4,109 | 121,240 |

LOWER SCHOOLS

| | |
|--------|---------|
| NUMBER | PUPILS |
| 9,477 | 489,786 |

PROFESSIONAL SCHOOLS

| | |
|--------|--------|
| NUMBER | PUPILS |
| 244 | 10,521 |

HIGHER SCHOOLS

| | |
|--------|--------|
| NUMBER | PUPILS |
| 267 | 28,958 |

4 INDIA

PRAYER SCHOOLS

| | |
|--------|--------|
| NUMBER | PUPILS |
| 285 | 4,500 |

LOWER SCHOOLS

| | |
|--------|---------|
| NUMBER | PUPILS |
| 4,379 | 273,000 |

PROFESSIONAL SCHOOLS

| | |
|--------|--------|
| NUMBER | PUPILS |
| 85 | 5,400 |

HIGHER SCHOOLS

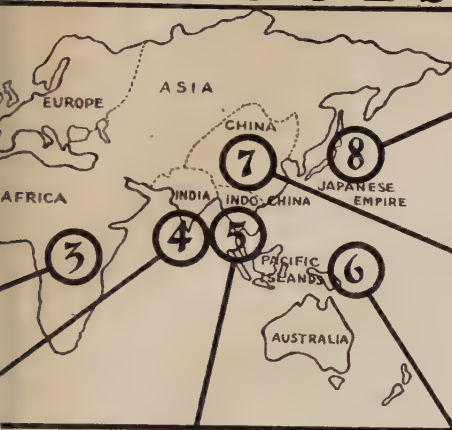
| | |
|--------|--------|
| NUMBER | PUPILS |
| 336 | 75,000 |

There are a quarter of a million more pupils in the Catholic schools of the United States than there are attendants at the mission schools of the eight great fields (U. S. pupils, 1,988,376; mission schools pupils, 1,793,564). This includes the half a million children in mission prayer schools. Omitting the 20,247 prayer schools in the fields, the missions

GREAT MISSION FIELDS

PART FOUR

SCHOOLS



JAPANESE EMPIRE

| PRAYER SCHOOLS | |
|----------------------|--------|
| NUMBER | PUPILS |
| 49 | 2,288 |
| LOWER SCHOOLS | |
| NUMBER | PUPILS |
| 188 | 12,747 |
| PROFESSIONAL SCHOOLS | |
| NUMBER | PUPILS |
| — | — |
| HIGHER SCHOOLS | |
| NUMBER | PUPILS |
| 23 | 6,544 |

INDO CHINA

| PRAYER SCHOOLS | |
|----------------------|---------|
| NUMBER | PUPILS |
| 4,879 | 162,009 |
| LOWER SCHOOLS | |
| NUMBER | PUPILS |
| 2,088 | 75,345 |
| PROFESSIONAL SCHOOLS | |
| NUMBER | PUPILS |
| 33 | 818 |
| HIGHER SCHOOLS | |
| NUMBER | PUPILS |
| 54 | 11,789 |

PACIFIC ISLANDS

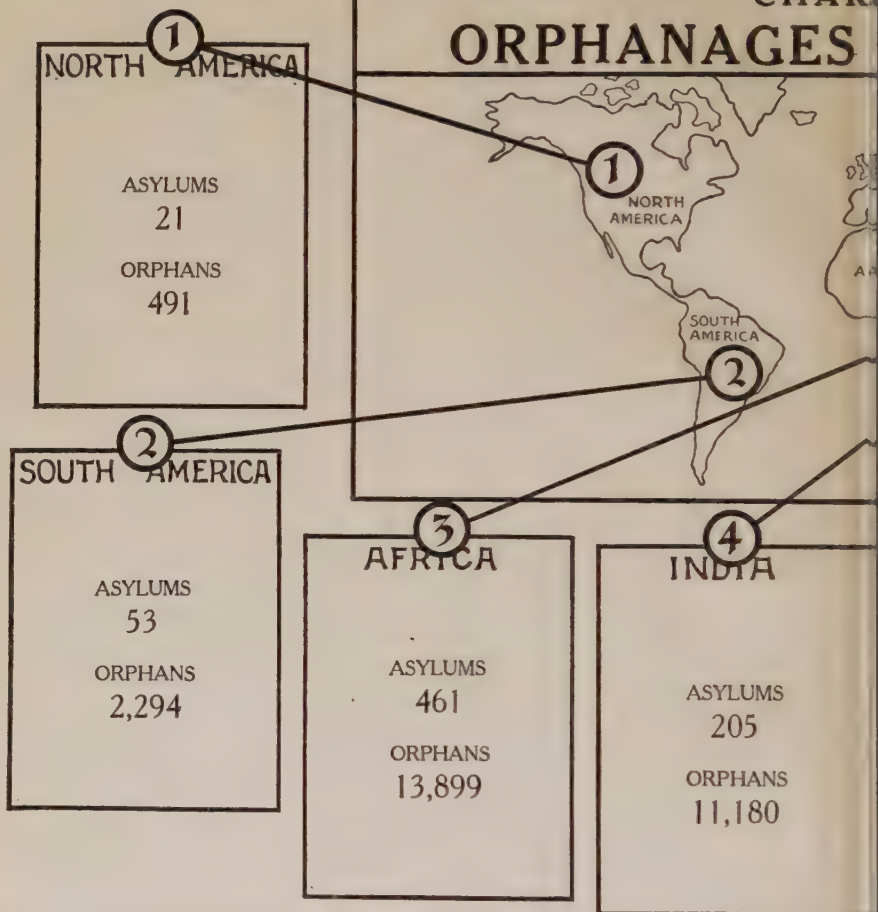
| PRAYER SCHOOLS | |
|----------------------|--------|
| NUMBER | PUPILS |
| 322 | 6,581 |
| LOWER SCHOOLS | |
| NUMBER | PUPILS |
| 1,446 | 91,516 |
| PROFESSIONAL SCHOOLS | |
| NUMBER | PUPILS |
| 20 | 350 |
| HIGHER SCHOOLS | |
| NUMBER | PUPILS |
| 90 | 8,810 |

CHINA

| PRAYER SCHOOLS | |
|----------------------|---------|
| NUMBER | PUPILS |
| 10,560 | 198,189 |
| LOWER SCHOOLS | |
| NUMBER | PUPILS |
| 2,037 | 62,736 |
| PROFESSIONAL SCHOOLS | |
| NUMBER | PUPILS |
| 34 | 1,588 |
| HIGHER SCHOOLS | |
| NUMBER | PUPILS |
| 213 | 19,791 |

have 22,362 educational establishments, 20,874 of which are elementary schools. This is less than twice as many schools as have the three states of California, Oregon and Washington. The 1026 higher schools in the missions include 8 universities—6 in India, 1 in China, 1 in Japan—which have a total enrollment of 4742.

THE WORLD'S EIGHT ORPHANAGES

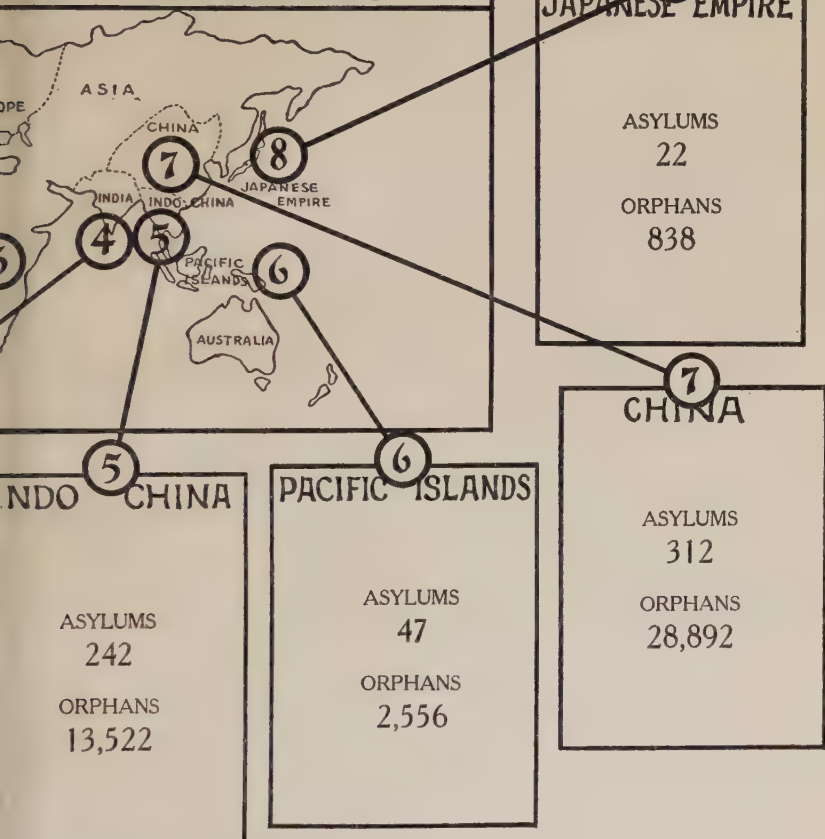


The relative importance of orphanages in the missions is revealed by comparing these figures with the Church's statistics for the United States. China alone has as many Catholic asylums as the United States (U. S. 316), though only slightly more than 50 per cent of the

EAST MISSION FIELDS

FIVE

AND ORPHANS



United States enrollment. The whole field has 1363 orphanages with a total of 73,572 orphans.

Statistics for other asylums, such as homes for the aged and for defectives, are not at hand, but each field has a group of such.

THE WORLD'S EIGHT CH HOSPITALS A

1 NORTH AMERICA

HOSPITALS
NUMBER PATIENTS
31 2,153

DISPENSARIES
NUMBER
9



2 SOUTH AMERICA

HOSPITALS
NUMBER PATIENTS
13 —

DISPENSARIES
NUMBER
32

3 AFRICA

HOSPITALS
NUMBER PATIENTS
285 34,701

DISPENSARIES
NUMBER
701

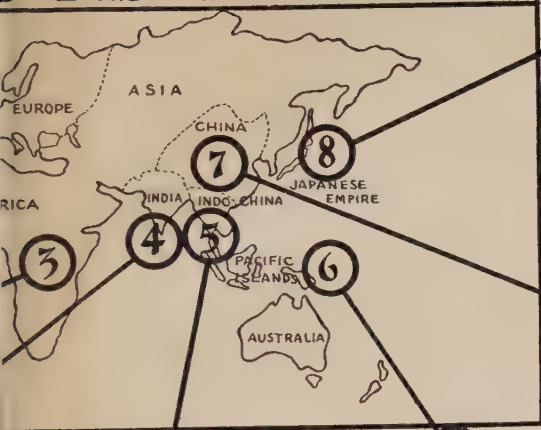
4 INDIA

HOSPITALS
NUMBER PATIENTS
44 2,89

DISPENSARIES
NUMBER
183

Catholic hospital work in the fields is in a primitive state of development. There are almost as many people engaged in the medical profession in New York State (64,461) as there were patients treated in all the hospitals of the eight fields in 1923 (total-patients, 71,126). It may be noted above that Africa has the best figures to date. The one borough of Manhattan in New York City has ten more hospitals than have all the China missions. There is a total of 587 hospitals in the mission fields.

REAT MISSION FIELDS T SIX D DISPENSARIES



| JAPANESE EMPIRE | |
|-----------------|----------|
| 8 | |
| HOSPITALS | |
| NUMBER | PATIENTS |
| 7 | 1,291 |
| DISPENSARIES | |
| NUMBER | |
| 17 | |

| CHINA | |
|--------------|----------|
| 7 | |
| HOSPITALS | |
| NUMBER | PATIENTS |
| 95 | 15,245 |
| DISPENSARIES | |
| NUMBER | |
| 467 | |

| INDO CHINA | |
|--------------|----------|
| 5 | |
| HOSPITALS | |
| NUMBER | PATIENTS |
| 97 | 8,408 |
| DISPENSARIES | |
| NUMBER | |
| 252 | |

| PACIFIC ISLANDS | |
|-----------------|----------|
| 6 | |
| HOSPITALS | |
| NUMBER | PATIENTS |
| 15 | 6,436 |
| DISPENSARIES | |
| NUMBER | |
| 125 | |

There are 1786 dispensaries. The term *dispensary* often means a simple traveling medicine box, from which a Sister or lay Brother distributes remedies to the natives.

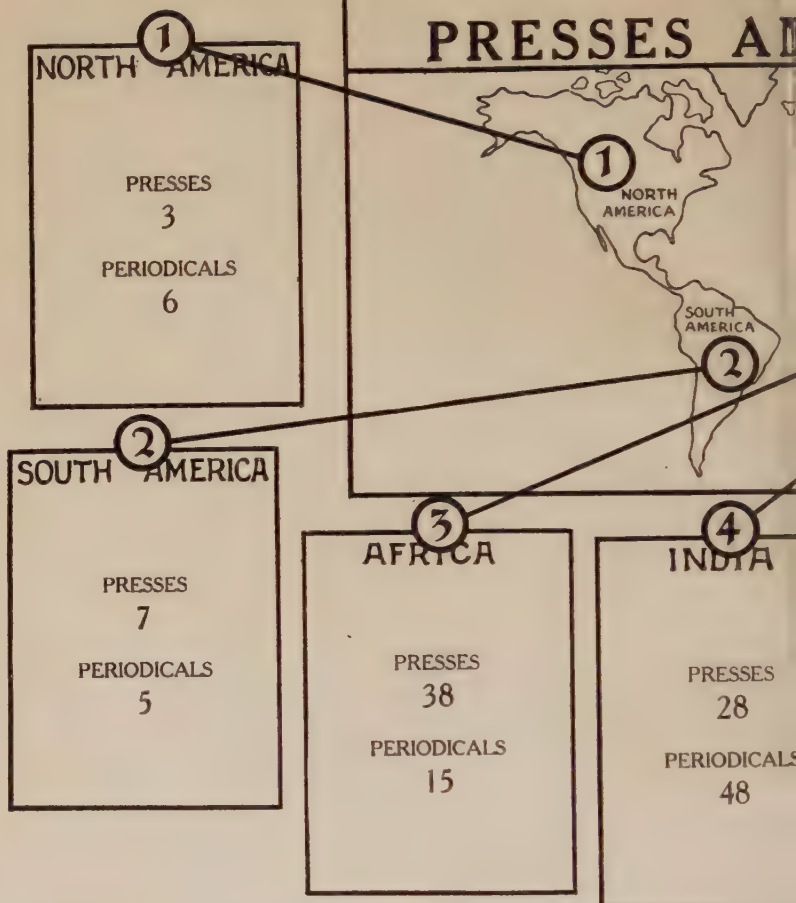
Though missionaries feel that the hospital usually is not, as is the school, a solid planter of conviction in Christianity, it has great value in that it thaws out icy indifference. If the warm impulses which its lessons in Christ's charity instill are followed up by missionary endeavor, conversions result.





1. The first part of the document is a list of names and dates, which are arranged in a table-like format. The names are written in a cursive script, and the dates are in a standard font. The list is organized into two main sections, each with its own heading. The first section is titled "List of Names" and the second is titled "List of Dates". The names are listed in alphabetical order, and the dates are listed in chronological order. The list is followed by a section of text that appears to be a summary or a conclusion. The text is written in a cursive script and is organized into several paragraphs. The overall layout of the document is clean and professional, with a clear focus on the data presented in the list.

THE WORLD'S EIGHTH PRESSES AND PERIODICALS

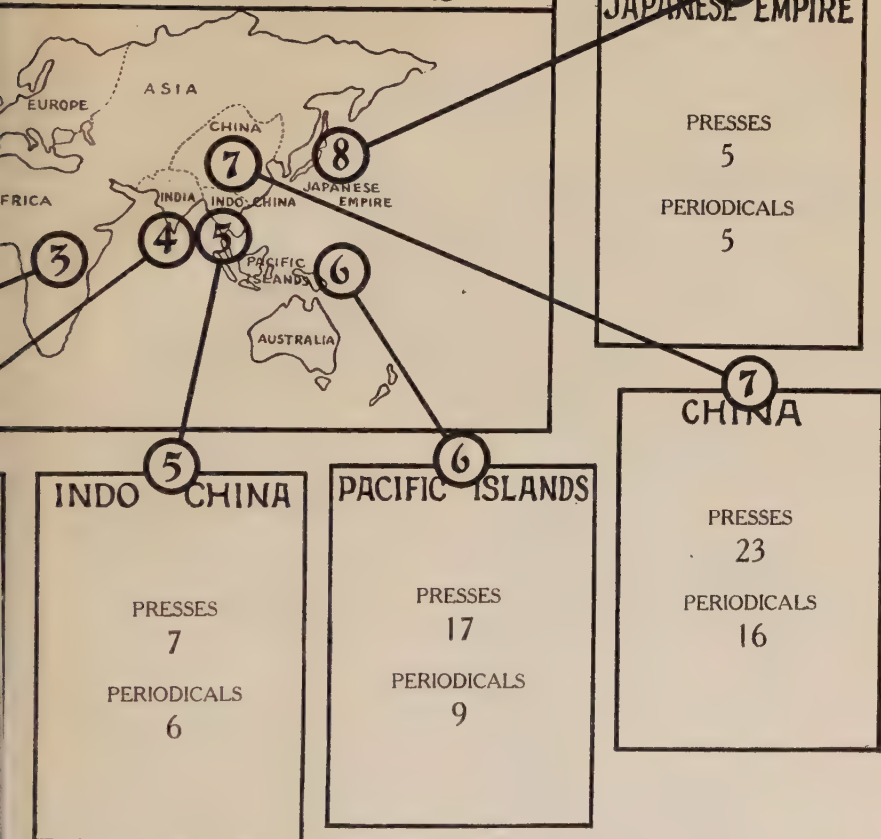


The printed word, next in power to the school for training minds and for moving minds to a line of action, is in advance of the school by the extensiveness of the influence which it can claim. Though a commercial and political press is developing rapidly in Asia, and to a small extent in Africa, no great mission field except Africa, India, and China possesses even a dozen Catholic periodicals. The majority of these publications have a circulation of but a few thousands and are cramped in their usefulness by lack of means to develop.

GREAT MISSION FIELDS

SEVEN

PERIODICALS



A few of the presses, however, have magnificent establishments. Nazareth Press (Paris Foreign Missions) at Hongkong has a publication list of hundreds of volumes, which includes works in twenty languages. The Jesuit press at Beirut in Syria (which, however, is not included in this survey as the territory is not within one of the eight fields treated) in 1923 printed a total of 143,000 volumes, besides 3 periodicals in Arabic, 1 in French, and a number of brochures.

Missions presses total 128, and mission periodicals 110.

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